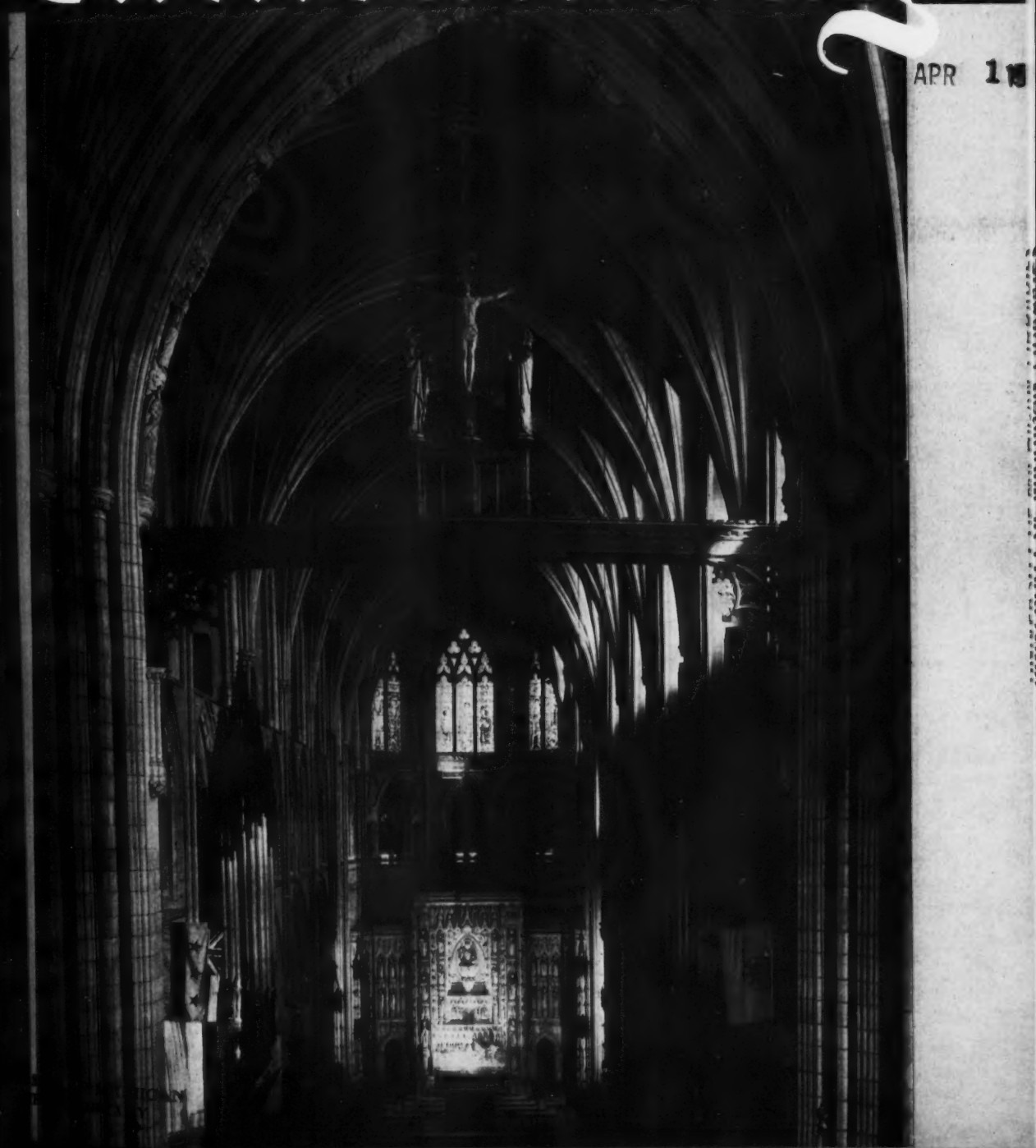


Cathedral Age

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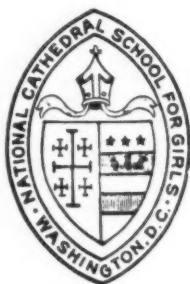
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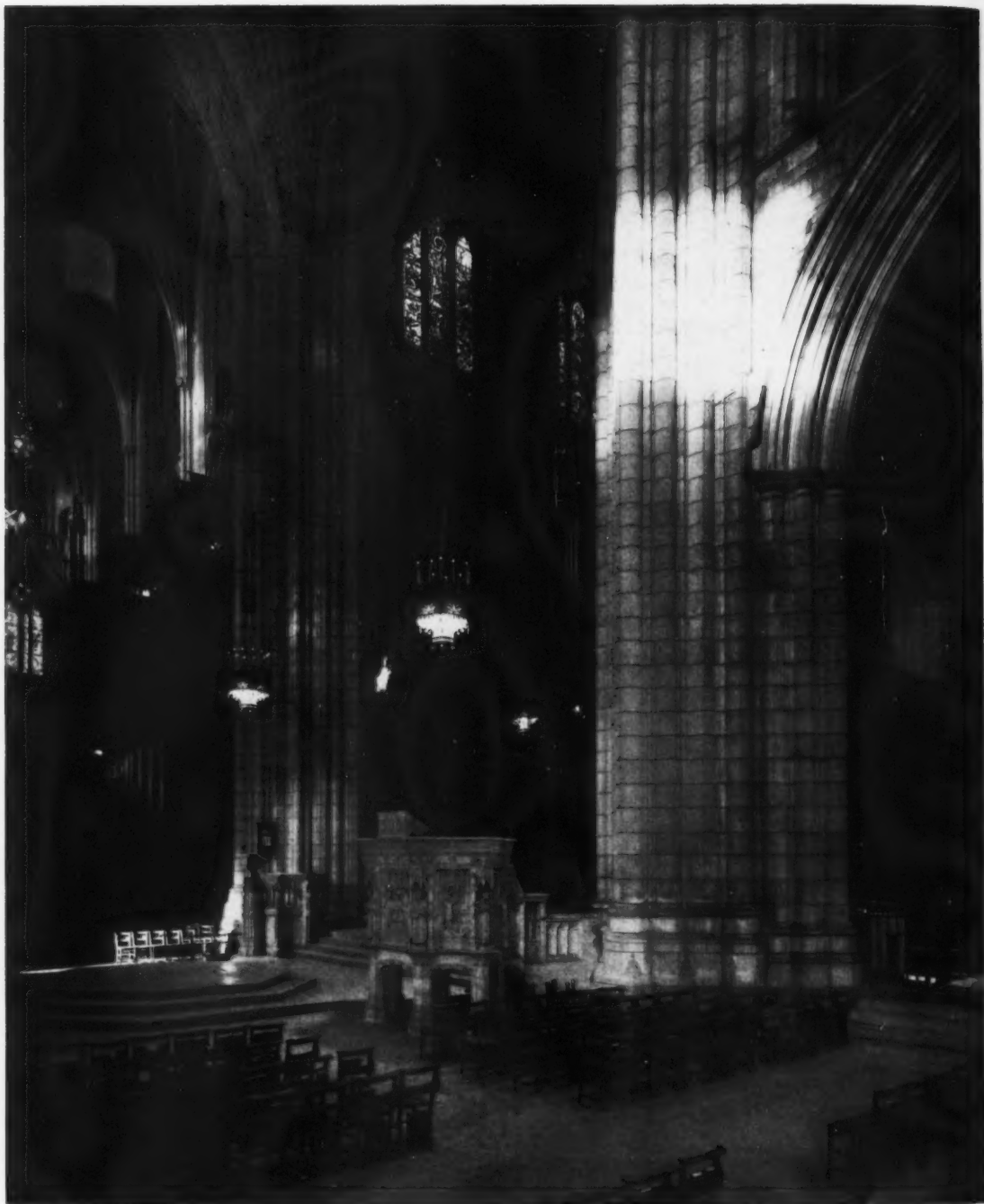
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Cover. THE GREAT CHOIR AND SANCTUARY, WASHINGTON CATHEDRAL, showing in the upper foreground, 92 feet above the marble pavement, the rood beam bearing the crucifixion group. Photo by Horydzcak.

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Horydczak Photo

The opening of the South Transept has opened new and inspiring vistas in Washington Cathedral. This view taken from the new transept, dramatizes the sweep and height of the building by giving a new perspective to portions which have stood for years.

Christmas Offering Makes Possible Continued Construction of Cathedral

The Two Pinnacles Which Will Eventually Crown South Facade Are Given
in Memory of George Chase Christian by His Widow

A MAGNIFICENT Christmas offering made to Washington Cathedral in memory of George Chase Christian by his widow, Carolyn McKnight Christian of Minneapolis, Minnesota, has made possible the continuation of construction of the South Transept. Work on the then half-finished transept was to have ceased immediately after Christmas. In fact some temporary roofing which must now be removed was already in place, as no further building funds were available, when announcement of the gift was made by the Very Rev. Francis B. Sayre, Jr., dean.

The two great intricately carved pinnacles which will eventually crown the facade of the South Transept have been designated as the Christian Memorial. Designed by the Cathedral architect, Philip Hubert Frohman, the pinnacles will be 48 feet high, a height suitable for the tower of a small church. Their height from the ground will be 160 feet, making them very nearly as high above sea level as is the Washington Monument.

Pinnacles, thought of by most persons as purely decorative, are actually a vital part of Gothic construction, serving as weights to counteract the thrust of the vaults. In this instance the pinnacles will also steady the perforated balustrade which will occupy the space between them. On the South Transept facade this balustrade will protect a platform, to be glass inclosed, from which visitors may obtain an unprecedented view across the Capital city to the Virginia hills beyond the Potomac River. To enable visitors to reach the balcony two methods are being provided: within one pinnacle will be an elevator; within the other a staircase.

When construction reaches the point where the pinnacles must be placed, roughly shaped blocks of Indiana limestone will be carried to the required position and the intricate carving called for in the architect's design of

the pinnacles will be done in place. The sculpture will be of conventional Gothic subjects. Although the effect of the two will be very similar, details will differ, for, in the mediaeval tradition the stonemason is left to work out the smaller details for himself, with the result that even though only one sculptor be employed, two lines or planes are never identical in this highly specialized craft.

Mrs. Christian, for many years a faithful and generous friend and supporter of Washington Cathedral, was formerly its representative in Minnesota, where she was state chairman of the National Cathedral Association, serving as the state leader for the National Women's Committee of the Association when that organization conducted its successful nation-wide effort to raise funds for the "Women's Porch" of the North Transept.

In 1929, not long after the death of her husband, Mrs. Christian placed as a memorial to him the altar and furnishings of the beautiful Chapel of St. Joseph of Arimathea. It is on the side of this altar that the record of her most recent gift will be carved with the words: "Alleluia. The two pinnacles crowning the South Facade are lifted up to the Glory of God and in memory of George Chase Christian—Grant us thy peace."

Already a contract for the new work has been let and stone is being placed. Only a few days before word of the memorial gift was received, one of the workmen, a man who has been on the Cathedral job for many years, was asked by a visitor if he was making plans to find new employment. He shook his head in the negative as he looked up at unfinished transept, and replied, "No. Every time we have thought we must stop building because funds were lacking, someone has made it possible for us to go on. I think the Lord must want this place built."

Westminster Hall

Where England's Kings Feasted After Being Crowned

By WENDY HALL

IT is a miracle that London's Westminster Hall, the great Hall of Kings, still stands today. Fourteen times Britain's House of Parliament suffered damage in air raids in World War II; the Debating Chamber of Commons was destroyed by fire; and other parts of the Palace of Westminster came to grievous harm. Yet Westminster Hall, that most ancient of all Britain's parliamentary buildings, escaped irreparable damage. It had survived, too, the great fire of 1834, when the old Houses of Parliament were destroyed, and the Prime Minister, Lord Melbourne, took charge of operations to save it. During World War II Westminster Hall was saved less by human effort than by the same happy chance that also preserved St. Paul's Cathedral.

It lost, however, the great stained glass window that portrayed the armorial bearings of the Kings and Queens of England. It is fitting that the new window, unveiled last year by the Archbishop of Canterbury, should be a memorial to members of the House of Lords and the House of Commons who lost their lives during the war. The two policemen who were killed on duty when the Houses of Parliament were bombed are commemorated in the window, as is the Duke of Kent, who lost his life on war service.

After the war a committee composed of members of both Houses considered what form the window should take. The chairman, the Duke of Wellington, suggested it should be a memorial, and the work was entrusted to Sir Ninian Comper, the well known architect.

Sir Ninian patterned the crests, monograms, and regimental badges of all the window commemorates, grouping them around the Royal Arms in the central pane. All are wedded happily in this great window which dominates a hall whose rich history has more than usual significance this Coronation year.

For, over many centuries Westminster Hall has been associated with the kings and queens of England. The Palace of Westminster, when a royal palace, was the Great Hall. It was William Rufus who, between 1079

and 1099, raised the original structure, there to hold his banquets and dispense justice. The present hall, built between 1394 and 1399 by Richard II, was one of the largest buildings in Europe unsupported by columns. His architect was the great Henry Yevele, friend of the poet, Geoffrey Chaucer: he was Clerk of the Works at the Palace of Westminster from 1389 to 1391. His colleague, Hugh Herland, the King's master carpenter, was responsible for the hammer beam roof, the chief glory



The impressive scene in Westminster Hall, London, in 1952, as the Archbishop of Canterbury dedicated the stained glass window as a memorial to members and servants of Britain's House of Lords and House of Commons who gave their lives in World War II.

of the hall.

The oak of the roof came from the estate of the Courthope family in the English county of Sussex. More than five centuries later, during World War I, it was found that death watch beetle had attacked the roof. It was also discovered that the best English oak was still to be found on the Courthope estate, and so the roof was repaired with wood from trees growing when it was first erected. When some of the rafters were damaged by fire during air raids in World War II, it was to the same Sussex oak that men turned.

Part of the lantern in the center of the roof also needed repair after the bombing; its original purpose—long since abandoned—was to provide a vent hole for smoke rising from the great roasting oven in the center of the hall. An enormous oven was needed in those earlier days for the coronation feasts. The monarch, having been crowned in Westminster Abbey, proceeded to Westminster Hall to feast in the company of the assembled nobility. Throughout these centuries, the king held his great ceremonies of state in Westminster Hall.

But the hall was not only the setting for these solemn and festive ceremonies. Here assembled, in January 1265, at the instance of Simon de Montfort, the first parliament attended by knights of the shire, burgesses and citizens as well as barons and prelates. Here Edward I's Model Parliament met, and here successive parliaments held their deliberations until Tudor days, when the Commons moved to St. Stephen's Hall and there debated until the fire of 1834.

Meanwhile Westminster Hall had also become a Palace of Justice and the scene of many of the greatest trials of British history. Brass tablets on the stone flagged floor mark the spots where Charles I stood condemned in 1649, and where, in the eighteenth century, Warren Hastings stood his long trial. In 1305 Scotland's hero, William Wallace, was brought to justice here, and Guy Fawkes, Sir Thomas More, and the Earl of Stafford



The hammer beam roof, built of English oak, is one of the glories of Westminster Hall.

were also tried in Westminster Hall. The last great state trial to be held under its roof took place in 1805.

Not until the Royal Courts of Justice were opened in the Strand in 1882 did the High Court leave Westminster Hall. While the law courts held session there, the hall had become, too, a shopping thoroughfare, where the scholars of Westminster School exercised their privilege of selling books, and lesser men traded in drapery, ribbons, and coffee. Not until 1807 were their counters and coffee houses swept away.

In Westminster Hall, in 1924, took place the historic meeting of representatives of the United Kingdom and American bars; here in 1939, the President of the French Republic was received by both Houses; here the bodies of Edward VII, George V, and George VI have lain in state.

Now, apart from important state occasions, Westminster Hall stands empty, yet it is thronged with historic memories. More truly than any other building in the kingdom it has served those noble aspirations voiced in the prayer which has opened every sitting of the House of Commons since 1660: "The maintenance of true religion and justice, the safety, honor, and happiness of the Queen, the public wealth, peace and tranquility of the realm, and the uniting and knitting together of the hearts of all persons and estates within the same, in true Christian love and charity one towards another."

College Refectory Beautified By a Stained Glass Window

BY TED TAYLOR

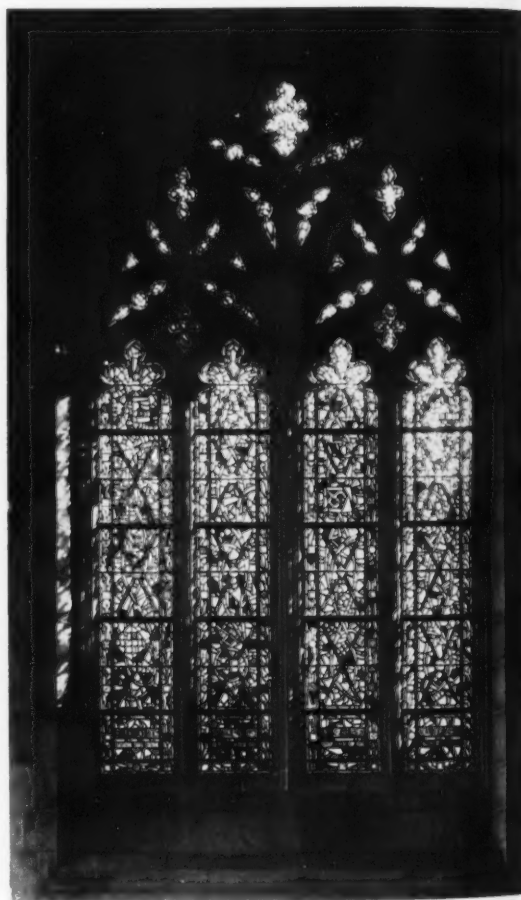
MANY a tourist or worshipper has been inspired by the beauty of Washington Cathedral. Recently a window was dedicated on the Cathedral Close, which can be traced directly to the inspiration of other Cathedral stained glass.

In February the James Jackson Window, a four lancet stained glass study in variegated color, was dedicated in the refectory of the College of Preachers. Behind the window lies a story of teen-age impressions, long years of study and experiment, and finally a career in the art of stained glass. The window was designed, executed, and installed by Rowan K. LeCompte and his wife, Irene.

Rowan LeCompte first visited Washington Cathedral at the age of fourteen in 1939. He was then directing his youthful zeal toward a study of classical architecture. But on that bright, sunny day, with the Cathedral organ playing softly, he noticed the warmth and richness of the stained glass windows and how they added to the gothic majesty of the Cathedral.

He returned again and again to study the Cathedral windows and on one visit met the Cathedral architect, Philip Hubert Frohman. The younger man talked for some time with the older, and learned from his experience with glass. With Mr. Frohman's ideas as encouragement, Mr. LeCompte began some experimenting with bits of lead and glass, eventually making medallions incorporating some of his own ideas.

Repeated visits to the Cathedral and discussions with Mr. Frohman kept his interest alive, and at the age of sixteen he was asked by the architect to try his hand at a small one-panel window for St. Dunstan's Chapel (as this crypt room is unofficially called) in the Cathedral. He made a window: it was accepted by the Cathedral; and he was paid \$100.00 for it, which officially put him in the stained glass business. LeCompte says of this experience, "The fact that I missed nearly one year of high school did not bother me at all, because I was so thrilled to make the window."



Ankers Photo

The Jackson Window, College of Preachers Refectory

His enthusiasm for stained glass work was reinforced when he married an artist, sister of a man with whom he served in World War II. The two now work together in the production of windows, with one or the other of

(Continued on page 34)

Old St. Peter's of Bermuda

By MARGARET K. MURPHY

THOUSANDS of tourists sail or fly to Bermuda each year to bask in its sunshine and rest in the calm, quiet beauty of the island. I went to Bermuda to see a church, an ancient, historic church which has guided and inspired its people through more than three centuries.

Dominating the quaint old town of St. George, Bermuda, is the ancient parish church of Old St. Peter's. Three years ago an examination revealed it was in danger of collapse and the rector, the Ven. John Stow, Archdeacon of Bermuda, and the vestry decided to undertake the extensive and costly task of restoring and preserving this famous old church.

Built of the native coral stone, it stands on a hill overlooking York Street on the site of the oldest continuous Protestant Church in the New World. The ministry of the church goes back to 1609 when the Rev. Richard Bucke, chaplain to the British ship *Sea Venture*, gathered his shipwrecked flock together and led them in thanks to God for their safe deliverance.

Approximately two months before, the *Sea Venture*, her decks crowded with gay, shouting passengers, her sails taut with the wind, had left Plymouth Sound, England, with six other ships and two pinnaces under the command of Admiral Sir George Somers, en route to Virginia. Lashing winds and turbulent sea drove the ship off her course and onto the treacherous coral reefs of Bermuda. Finally, on July 28, 1609, one hundred and fifty women, children, sailors and "gentlemen adventurers" were landed safely and remained on the island for nearly a year.

During this time Richard Bucke held daily matins and evensong and on Sunday preached twice, mainly on the themes of "unitie and thankfulness." The entire company was expected to be present. Old records reveal there was a marriage on November 26 between the governor's cook and Mrs. Norton's maid. Two infants were christened and there were several burials.

On May 10, 1610 the chaplain and his flock once more set sail for the Jamestown Colony in Virginia, this



Bermuda News Bureau

St. Peter's Church, St. George, Bermuda.

time in two small pinnaces of cedar built in Bermuda. It is interesting to note that during Richard Bucke's ministry in Jamestown, he baptized the Indian princess, Pocahontas, and conducted the ceremony when she married John Rolfe.

When some of the voyagers returned to England, their glowing tales of the beautiful island whipped up such interest that the Virginia Company decided to colonize it. With fifty settlers, a shipwright named Richard Moore set sail for Bermuda in 1612. He was appointed the first governor and went down in history as "an excellent artist, a good gunner, very witty and industrious." Shortly after his arrival, it is recorded

that he "framed a church of timber; it was blowne downe by a tempest so that he built another in a more closer place with Palmetta leaves."

In 1619 a new church built of the native coral stone was completed. The present structure was constructed on the same foundation in 1713 and 1714. The thatched roof of palmetta leaves was replaced by one of coral stone in 1765. In 1814 the tower was added. A clock, purchased from the Portsmouth Dockyard in England in 1815, was installed and is still in use. In a little room under the tower are parts of a weathervane which had formerly surmounted the London house of William Pitt, famous British statesman.

The church and churchyard were consecrated on April 22, 1826 by Bishop John Inglis and Archdeacon Aubrey Spencer and dedicated to St. Peter.

An Historic Church

Old St. Peter's is a quaint and unpretentious parish church, but within its ancient walls great events in the history of the Anglo-American peoples have taken place. Here the Protestant faith was transplanted to the New World; here the first court of General Assize was held in 1616 and the first Parliament met in 1620. Records show that in 1812 the rector had established a Sunday School for slaves and in 1834 the British Parliament bought them their freedom. On August 1, 1834, the official Day of Freedom, they crowded into the church to give thanks to God and to hear the rector explain to them their new status as fellow citizens.



Bermuda News Bureau

One of the most interesting features of Old St. Peter's is the three-decker pulpit, of native red cedar, which provides space for the parish clerk; next above him the officiating minister; at the top, the pulpit proper wherein the rector of the parish is installed.

Through the centuries Old St. Peter's has celebrated the great milestones of history. Special services were held on August 1, 1920 as part of the Parliamentary Tercentenary celebration, and on July 28, 1929 in connection with the establishment of Somers Day, in memory of the landing of Admiral Sir George Somers, whose body was taken back to England for burial, but whose heart is buried in Somers Garden, near the Church.

Many famous persons have come to Old St. Peter's to worship, among them Lawrence Washington, elder brother of George Washington, and the Prince of

Wales, now Duke of Windsor, who visited the church on October 3, 1920 and signed its ancient register.

Climbing the wide, high steps to the church and entering the main door, one is conscious of the heavy, pungent odor of red cedar which comes from the great beams overhead and from much of the woodwork throughout the church. Warm sunshine filters through the arched Gothic windows and shines upon the regimental memorials on the walls, reminders of the old garrison town where thousands of British soldiers are buried.

There are three galleries, the western gallery, built for slaves in 1721, and two side galleries constructed in 1833. The beautiful red cedar altar, believed to have been built under the skillful direction of Governor Moore, is perhaps the oldest piece of woodwork in Bermuda. It is without nails or screws and dates from about 1612 to 1615. In 1870 it was replaced by a new altar, but later was found in a shed, renovated, and restored to its original place of honor in 1922. By tradition, the altar is placed at the eastern end of the church

toward the dawn. When the church was enlarged, most of the pews were made to face the new position of the pulpit, so that now many worshippers do not face the altar during the service.

The reredos on the eastern wall behind the altar was brought out from England by John Till, a church warden, in 1814. On it the Creed, the Lord's Prayer, and the Ten Commandments are inscribed in black upon a background representing golden sunlight. At the head is a Biblical symbol of Divine Revelation—light breaking through clouds, heralded by the Angel of the Presence.

A handsome twelve-light, candle-burning chandelier of the eighteenth century, also brought from England by John Till, was for many years unused, but later was replaced in the church.

In the oldest section of the church is a seventeenth century three-decker pulpit, also of cedar. The lowest compartment was for the parish clerk, whose duties included leading, prompting, and even awakening the congregation, and setting the note for parts of the service with a pitchpipe or tuning fork. The middle compartment is for the minister conducting Morning and Evening Prayer. The highest part is the pulpit proper where the rector of the parish is installed. The first parish clerk of St. Peter's was Stephen Hopkins, who later returned to England and sailed with his wife in the Mayflower to America.

The eighteenth century mahogany bishop's throne is of English design and is said to have mysteriously appeared the morning after a wreck. The Queen Anne box-pews were used by the governor and the admiral. A table in the center of each of these pews accommodated the hats and swords of these gentlemen. Some of the flooring and woodwork in the family pews is said to be centuries old. The font, which is extremely old, was brought by early settlers from England.

Among the monuments on the walls are two famous pieces of sculpture. One, a white marble relief of an angel beckoning to a star, surmounting an inscribed tablet, is a memorial to Lady Mary Beresford and the work of Sir Richard Westmacott. Many of his statues are in Westminster Abbey, St. Paul's Cathedral, and in parks and museums in London. The other is a delicately executed bas-relief by the Methodist artist, John Bacon. A broken column of green Vermont marble, a symbol of premature death, is in memory of Harriet Wadsworth, daughter of Colonel Jeremiah Wadsworth, General George Washington's Commissary-General.

(Continued on page 36)



The altar and reredos, St. Peter's Church, Bermuda. On the reredos are inscribed the Ten Commandments, the Lord's Prayer, and the Apostles' Creed.

St. Mark's—A Michigan Ministry

BY FRANKLYN MORRIS

THE modern "furniture capital," Grand Rapids, was a swampy boomtown in 1836, inhabited chiefly by fur-trappers, speculators, and Indians. The marshy and unfertile land of the area would have made an unpromising prospect for real estate speculation, one might think, but plenty of the men of that age felt otherwise, for land was held at \$50 to \$100 a front foot and many a man with a gambling spirit came to Grand Rapids envisioning sudden wealth. The bubble burst in 1837 however, and shortly thereafter a lot near the city hall sold for one bushel of oats. Those who were not bankrupt were looked upon as rather unfashionable.

However, the future was a mystery in 1836 when prosperity was at its zenith, and in that year the present Cathedral of St. Mark, seat of the Diocese of Western Michigan, was organized as a feeble mission parish in a rough town of some 500 inhabitants. A little group of citizens who were interested in the establishment of an Episcopal church unanimously decided to ask the Bishop of Michigan at Detroit to send a minister or some other suitable person to organize a society for the propagation of the Gospel in their midst. Already the town's Methodists were on the circuit rider's itinerary, and a priest with a Polish name preached every Sunday in French and Indian.

The Rt. Rev. Samuel A. McCoskry in Detroit had been consecrated less than three months previously at Philadelphia on July 7, 1836. Bishop McCoskry had been a West Point man and possessed all the qualifications a pioneer bishop needs for success in the kind of territory his new diocese presented. He answered the plea of the Grand Rapids group by dispatching a lay-reader, David J. Burger, to officiate at services for the faithful few who made their homes in this all but God-forsaken outpost. These ministrations were evidently successful, for on October 6, 1836, St. Mark's Church of the Village and County of Kent (such was the name of the place in those days) was organized, a call having been already signed by 17 people. Mr. Burger was directed to represent the newly formed parish at the approaching diocesan convention to be held in Detroit, a

five days' journey in those times, and to enable him to accomplish the trip to that city in a more dignified manner than on foot or by riding in a lumber wagon, his thoughtful parishioners provided their minister with a French pony. Mr. Burger mounted his Gallic steed



St. Mark's Cathedral, Grand Rapids, is the mother church of the Diocese of Western Michigan.

and departed, and was never again seen in those parts. He reached Detroit in safety and was ordained deacon, but contrary to expectations, did not return to the infant parish of St. Mark.

Parish Organized

In 1838 the vestry decided to "start all over again," and a call signed by 14 persons was circulated, having as its object the holding of a meeting to reorganize St. Mark's. Transportation was not the only thing which moved slowly, apparently, for it was November, 1839 before a minister was obtained. At that time the Rev. Malancthon Hoyt was invited to become rector of the parish at a salary of \$600 per annum. This was an extraordinary sum, for by this time the village was in

the depths of depression. It was an optimistic gesture to believe that such a sum could be collected, and it proved that this optimism was unjustified. However, Mr. Hoyt accepted the call and began the work with vigor. He is described as "of medium height and stout ... and wore no whiskers," which meant that his smooth face must have made the rector conspicuous among his contemporaries. In the spring of 1840 it was decided to construct a church, and a lot was purchased for \$100 on which was erected a frame building 27 by 41 feet in size, with posts 14 feet high, providing seats for 170 parishioners. The cost of the edifice was \$800, little of which was paid in cash, the subscriptions of the congregation being paid usually in labor and store orders. Two pews were marked as "free," the remainder were auctioned off, and at the sale 30 were rented, providing a "theoretical income" of \$450 per year. This was a veritable moneyless society, and with money so hard to obtain it proved an impossible feat to raise each year, the \$600 salary promised Mr. Hoyt, who had never been formally instituted into office of rector of St. Mark's and at the beginning of 1842 he renewed a prior suggestion that this institution take place. However, the vestry decided that because of the embarrassed state of affairs of the parish and the difficulties encountered in raising money, they were not warranted to consent to his installation. Accordingly, he resigned, to the regret of his flock. We are told that "it was a long time before any vestry of St. Mark's promised to pay a rector as high a salary as they had attempted to pay Mr. Hoyt, namely six hundred dollars. . . ."

For the next few months, extensive correspondence was engaged in as a result of strenuous effort to fill the vacant pulpit; no light matter, when the minimum cost of postage was 25 cents a letter, and replies frequently arrived "collect." The vestry did not intend to "go in over their heads" again, and a proposed salary of \$300 annually was announced. Dr. Francis Cuming of Ann Arbor was called in 1843 at a promised salary of \$400 annually, the church to bear the cost of transporting his goods to the city, which, by water it was estimated "should not exceed three shillings a barrel. . . ." The house provided for the clergy family was a large frame structure painted a dignified black. The yard provided excellent pasturage for the four cows which were driven from Ann Arbor, the dairying operations being in charge of the rector's wife.

Before Dr. Cuming had been there a year, the seating accommodations of the church had become inadequate, and the church was enlarged. It was cut in half, one

part being moved 20 feet away, and a joining section built between. In 1844 the rector's salary was increased to \$500 a year, and he was presented with \$25 that he might attend the General Convention in Philadelphia "in style."

In 1848 a new church was deemed an actual necessity, and the resulting structure, of grand proportions and still in use today, with not a sign of inadequacy, was then the largest church west of Detroit. The exterior was of river limestone, which was later covered with stucco, as the stone weathered badly. Three years later the two stone towers were added, and instead of a central entrance, a fancy double staircase led to twin entrances, one in each tower. At the time of the building of the church, it was insisted that a bell of 1,020 pounds be procured in order to surpass the pride of the Congregational church, which had a 1,000 pound bell. When the church was completed, it was consecrated free of debt on September 9, 1849, a remarkable feat if times were as bad as we are told.

Erastus Hall was the first sexton to serve in the new building, but he was more than that. A member of the church, he had some private means and agreed for a stipend of \$100 per year not only to serve as sexton but to collect pew rents, no mean effort in itself. "But, to guard against wealth too easily acquired, and hence unappreciated," he was expected to furnish at his own expense all the fuel and lights used during his incumbency. A faint note of disapproval can be read into a motion passed by the vestry a year later, appointing a



Choir and sanctuary, St. Mark's Cathedral, shown during Christmas service. At right in sanctuary is Bishop Lewis B. Whittemore, D.D.

"sexton and collector to do duties same as last year, only better at a salary of one hundred dollars per annum." It does not appear that the offending sexton was Mr. Hall, who had probably given up trying to become a millionaire off whatever remained of his \$100 after buying wood and kerosene.

Early in 1850 an academic venture was engaged in by St. Mark's with no little success. A charter from the state was authorized for the establishment of an institution for "academic, collegiate and theological learning, to be located in Grand Rapids, and known as St. Mark's College. . . ." The catalogue for 1850-51 showed an enrollment of 224 students, of whom 98 were males and 126 females. The curriculum included Greek, Latin and Hebrew, as well as natural philosophy and political economy, theology, science and the arts. The venture lasted a scant thirty months, however; its expenses exceeding the income, and there being no endowment.

The Tune Book Controversy

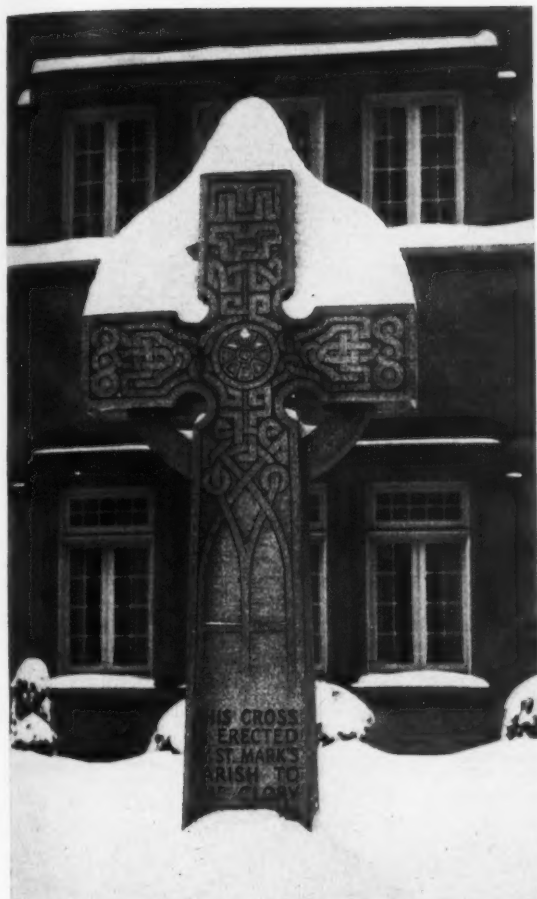
When the history of St. Mark's first fifty years was written in 1886, one phase of her life was discreetly left unchronicled, for there still remained too many people who had fought long and bitterly in skirmishes of the Great Tune Book War in 1860, beside which the approaching Civil War paled to insignificance. The record of this great conflict in St. Mark's is witness to the fact that the picture of languishing ladies incapable of saying "boo to a goose" (to use an expression of the period) portrayed by *Godey's Ladies Book*, is a fallacious one. In 1858 the General Convention had recommended the use of a "Revised Tune Book, or Hymnal" to replace the former "Songs of the Church" which had been used at St. Mark's and elsewhere. The rector, Dr. Cuming, was possessed of an extreme lack of liberality in this matter, according to the "anti-Tune Bookites" who wished to retain the old book. As a result, the "Daily Enquirer" brought out an extraction on August 12, 1860 which was not concerned with the impending War between the States, for the editor had more important matters to occupy his time and ink. Letters from members of St. Mark's directed toward the rector covered more than a page. The first letter was signed by one P.J.G. Hodenpyl, and is more moderate in tone than many, though sufficiently emphatic on this vital issue. "Was it reasonable, Dr." he inquired "to advocate the measure of using the Tune Book and nothing else in our Church . . .?" Another lady member wrote "Doctor, if I continue in the choir it must be with the understanding that you will not talk Tune

Book to us any more." The confusion was increased at Sunday morning services, for the rector would announce the number of a hymn in the Tune Book, and the organist, who was opposed to the innovation, would begin playing the corresponding number in the other book. At a congregational meeting called to settle the dispute, one member described the minister as follows: "Folding about him his sacerdotal robes, he remained in the Episcopal mansion on the hill, and would have nothing to do with . . . Anti-Tune Book recusants." The choirmaster finally tendered his resignation, declaring that he would not be a leader in name only. In a parting broadside he asserted, "We have an idea that the rector will retract his saying, 'I will have the Tune Book as sure as there is a God in heaven, and I think there is.' . . . There is but one honorable retreat for him and that is to resign without qualification." Dr. Cuming did not agree, however, and preferred to take the case to the Bishop. Bishop McCoskry's reply, written in long hand, is still preserved, and his decision was that the rector should have complete jurisdiction in matters of church music. Mr. Cuming and the Tune Book stayed, and when the smoke of battle cleared, it was obvious that the members of St. Mark's were more united than ever.

Another war claimed the attention of St. Mark's members then, and she contributed a large share of her young to the defense of the Union. Dr. Cuming, after 18 years of service to the parish, had gone to the front as chaplain with the 3rd Michigan Infantry, and having resigned in October, 1861, died in service on August 20, 1862, closing a stormy but glorious chapter in the history of the parish.

Several rectors followed in succession, and in January of 1871 the vestry decided to improve the condition of the church edifice. Plans of a new chapel, St. Mary's were carried out at the right of the nave, and a recessed chancel was added, giving the church a truly cruciform shape, transepts of the same width as the nave having been added by Dr. Cuming. Central spires were added to the two towers, and the double doors were united as the single west entrance covered by a porch. The slate roof was added then, and the name of the parish was spelled out in light and dark shingles; the outer walls of stone were plastered at this time, and an ornamental iron fence was placed along the front line of the property. This had a utilitarian function, because in the late '60's the council was still issuing solemn warnings that cows and pigs could not be permitted to run at large.

In 1874 occurred the 40th annual convention of the



Memorial cross erected in honor of World War I casualties from St. Mark's Cathedral.

diocese, at which it was decided to divide the diocese, creating the new Diocese of Western Michigan, of which the Rev. George D. Gillespie was made first bishop. He was consecrated in St. Mark's in February, 1876, and was bishop for 34 years. The rector of St. Mark's, who had been called there in 1897, the Rev. J. Newton McCormick, was consecrated bishop in 1906, at which time St. Mark's became a pro-cathedral. In 1943 it was given full cathedral status. On May 1, 1936 the Rev. Lewis B. Whittemore was consecrated Bishop-Coadjutor, serving as coadjutor until Bishop McCormick's resignation, November, 1937, when he became the third Bishop of the Diocese of Western Michigan. Bishop McCormick died in 1939. Bishop Whittemore will retire in June, 1953 after faithful service to his diocese, once a remote outpost of the Church.

The Music at St. Mark's

Good music has come to be expected at St. Mark's Cathedral, for music has played no small part in her services through the years (as the battle of the Tune Book attests). In the balcony of the first church Mrs. T. B. Church played the first organ the little congregation could boast. It was one of two "lap organs" brought to the village in 1848, which were operated by means of a hand bellows, the keyboard rocking in the lap of the player. Mrs. Church served as organist continuously for 50 years, a record probably never surpassed, and was finally obliged to relinquish the job in 1895 when she broke her wrist. In that half-century of service, she was tardy only twice; once when her clock had stopped and the church bell failed to ring, and the other when she had dressed her small son in a white sailor suit and was ready to start for church, when he fell into the bathtub and she was obliged to reclothe him. The sexton tolled the bell "until I dared toll it no more," he explained. It is recorded that in 1911 a couple of the choir members were rehearsing Handel and Haydn in a store, business being dull, at a time when hundreds of Indians were in town to receive the annual government allotment. Attracted by the music, two disreputable looking Indians stepped out from the crowd and picking up the hymn book turned to a hymn and began singing in good English, carrying the tune perfectly. They were Pottawatomies who had been sent to a mission school and later to college, but finding it difficult to obtain employment they had relapsed into savagery and their knowledge of music was the only bit of civilization they still retained. In September 1935, Paul Callaway, organist at St. Thomas' Chapel, New York, and a pupil of Dr. T. Tertius Noble, became organist. He left in 1939, however, to become organist at Washington Cathedral.

The Parish House

Early in 1952 extensive repairs were made to the Cathedral House, which is of Tudor gothic style, at which time the facilities were augmented, making an excellent building to house the diocesan offices as well as the active and progressive Church School of St. Mark's Parish. Terrazzo tile floors and blond mahogany woodwork combine to create an attractive and convenient workshop to contain the work of an on-going diocese and of a large urban parish church.

From the west entrance of St. Mark's Cathedral to the high altar is a distance of over 200 feet, and from

(Continued on page 31)

A New Cathedral in the South Pacific

The Diocese of Polynesia Erecting Impressive Structure in Suva, Capital City of Fiji,
to Serve See of Seven Million Square Miles

BY THE VEN. W. J. HANDS, ARCHDEACON OF FIJI

THE newly-erected Cathedral of the Diocese of Polynesia stands where the day begins. It is situated close to the "date line," meridian 180° from Greenwich. Those who kneel before its altar at the early morning Eucharist lead the rest of the Christian world in worship each new day.

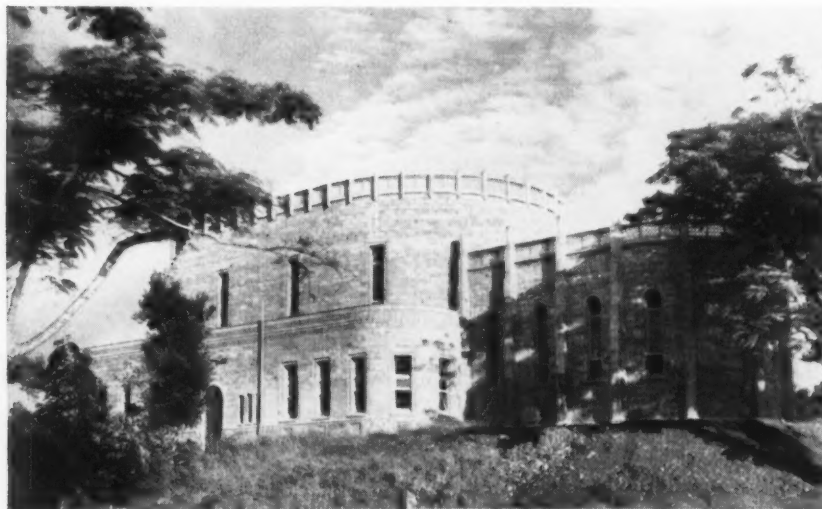
Erected on rising ground in the center of Suva, the capital of Fiji, and looking out over the South Pacific Ocean, this cathedral is the mother church of a diocese more than seven million square miles in extent; mainly saltwater, it is true, but dotted over and bejewelled with 600 tropic islands, large and small. Within this area are found people of almost every color and of a bewildering diversity of tongues: Melanesians, Polynesians, Micronesians, Indians, Chinese, British, Americans, French, Germans, and others.

The British Crown Colony of Fiji is by far the most important group in Polynesia and embraces some 250 islands and islets. Fiji lies at the crossways of the Pacific. All the main shipping and airline routes, as well as the principal submarine cables between North America and Australasia converge on Viti Levu, the largest island of the group, and find their center either at the seaport of Suva or at Nandi, the international airport.

The population of Fiji exceeds 300,000 and includes approximately 130,000 native Fijians, 140,000 Indians, and 13,000 Europeans or part-Europeans. The balance is made up of South Sea Islanders from outside Fiji and about 3,000 Chinese. The Fijian people are all Christian, mainly of the Methodist denomination, but the Indians have so far resisted the prolonged efforts of the missions to convert them to the Faith, only two per

cent of their number acknowledging membership in any Christian body. The Anglican Church has a well equipped mission working amongst the Indians of Vanua Levu, the second largest island of Fiji, and close upon a thousand of their children are being taught in its day schools.

The pioneer of Anglican ministrations in Polynesia was the Rev. William E. Floyd, an Irishman from County Wexford. He arrived in the year 1870 and made Levuka, then the capital of Fiji, the center of his work. This was before the



The cathedral of the Diocese of Polynesia, Holy Trinity in Suva, Fiji, as it looks today from the south side. Visible are the Lady Chapel, Choir, Sacristy, and Vestry.

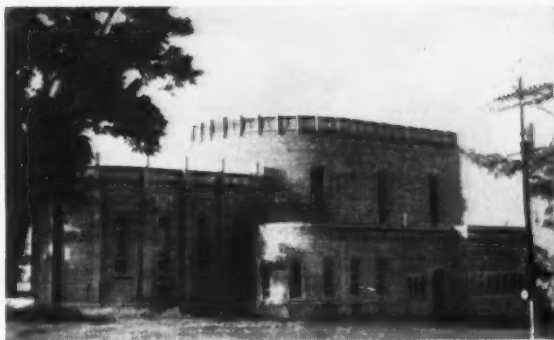
Fiji Islands were ceded to Britain. The first bishop of the diocese, the Rt. Rev. T. C. Twitchell, was appointed in 1908. Long before this, Suva, had become the capital of Fiji and the center of British administration in the South Pacific. Suva, therefor, was chosen by the newly-appointed Bishop as his see town, and the Church of the Holy Trinity, a wooden building which served as a parish church, was adopted as a pro-cathedral.

Plans for the Future

From this time dates the effort to provide a permanent and worthy Anglican cathedral for the Diocese of Polynesia. The Church of the Holy Trinity, Suva, was never anything more than a makeshift, even as a parish church. More than once it had been partly wrecked by hurricanes, whilst its best friends could never call it a gem of ecclesiastical architecture. A campaign designed to raise a Cathedral Building Fund was set on foot by Bishop Twitchell as soon as he was reasonably well established in his see, but the outbreak of the first World War in 1914 effectively imposed a damper upon this first effort, and before the effects of the war had passed, the Bishop had resigned.

The Rt. Rev. Leonard Stanley Kempthorne, second Anglican bishop in Polynesia, arrived in Suva during the lengthy post war depression. In consequence, he found conditions altogether unfavorable for the prosecution of any vigorous movement in the direction of a new cathedral and had to be content to share the poverty of the island planters and await the returning tide of prosperity. However, he began such preparations as were possible. He soon discerned that the site of the old pro-cathedral was entirely unsuitable for the new building; it was too cramped in area and lacking in elevation. Providentially, he learned that the government had plans for demolishing their administrative buildings and erecting others on an entirely new site. Here was an opportunity not to be missed. The removal would leave vacant one of the most desirable situations in town. Applications for the site were therefore made and, after delays too numerous to mention here, a promise to transfer the land to the diocese on a lease in perpetuity was given. This was a big step forward; but a long and difficult road still remained to be travelled. There was very little money in hand and the problem of a suitable design for the proposed building had not yet been solved.

As a missionary diocese, Lady Poverty is our Patron Saint. Our financial resources, which come almost entirely from overseas agencies, are always insufficient to pro-



The Cathedral of the Holy Trinity, Suva, showing the Lady Chapel, Choir, Chapter House, and Memorial Chapel.

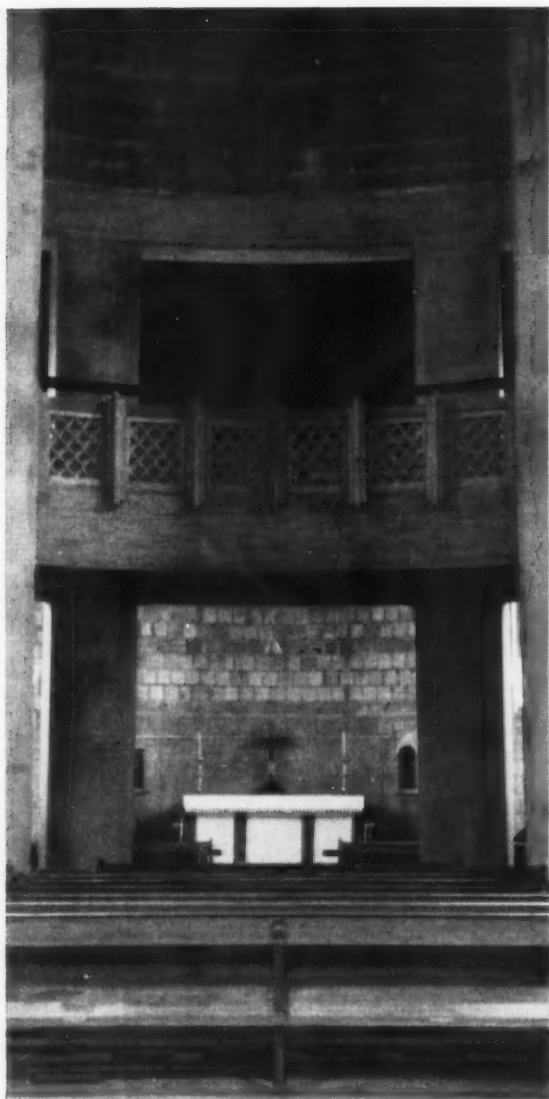
vide even for the evangelistic, ministerial, and educational work which is calling to be done amongst the people of the islands. Nothing must be allowed to jeopardize our main task. None of our scanty resources could be diverted into channels which could not strictly be called missionary. It was also early decided that nothing must be built in the way of a cathedral which could not be paid for immediately upon its completion. Yet something must be done before the old patched-up pro-cathedral collapsed. For more than fifty years attention had been drawn to the decaying and dangerous condition of the old building.

Fund Begins to Grow

Slowly, very slowly, the painfully acquired nucleus of a Cathedral Building Fund began to grow, mainly through accruing bank interest. Then, in 1935, the Bishop's heart was gladdened by the gift of five thousand pounds from Lord Nuffield who, in that year, was touring through the South Pacific and heard of our need. But still time for an all-out effort had not arrived and the advent of the Second World War put back the clock again. So it was not until 1949, when the Cathedral Building Fund stood at fifteen thousand pounds, that a final appeal for help seemed justified and likely to succeed. Then it was that a design for the new building was adopted and a call for assistance sent out to friends near and far. The total figure aimed at was twenty-five thousand pounds, and with this amount it was hoped to build a portion of the projected plan sufficient to provide for present needs and to indicate the shape of things to come.

From almost every part of the world-wide Anglican Communion help has come and, although the additional ten thousand pounds asked for has not all been received

The Cathedral Age



Looking down the nave toward the high altar, Suva Cathedral. The unfinished building is now in use and will be dedicated shortly after Easter.

as yet, sufficient has been given to enable us to carry out our intentions. The design adopted was submitted by C. N. Nettleton, Government architect, Fiji. The work has been carried out by the Whan Construction Company, Ltd., of Suva.

When completed, the cathedral will be 180 feet in length, over all, and 75 feet in width. The design in-

cludes a sanctuary, choir, nave, ambulatory, chapter house, sacristy, vestry, memorial chapel and tower, with a Lady Chapel at the east end and on the main axis of the building. The height of the sanctuary, choir, and nave is 42 feet; that of the Lady Chapel 30 feet; and the tower, 90 feet. The east end in the case of the main building is apsidal, as also is that of the Lady Chapel, the chapter house and the sacristy. The building is constructed of concrete blocks, with cavity walls. The overall thickness of the main walls is 18 inches. The walls of the Lady Chapel are strengthened with buttresses, the moulded tops of which project above the coping. All the exterior walls of the cathedral are pierced by long narrow windows. Ventilation is secured by large concrete louvers let into the base of the walls.

The interior, though simple, is impressive. A concrete gallery, carried on massive square piers, encircles the sanctuary and choir, and surmounts the ambulatory. A portion of the gallery is used as an organ loft, the console of the instrument being situated on the floor of the choir. Looking from the west and on beyond the sanctuary of the main building, one gains a vista of the Lady Chapel. In the Memorial Chapel, situated to the north of the choir, it is intended to place a book of remembrance containing the names of those who, leaving the islands of Polynesia at the call of duty, laid down their lives in the two great wars.

Only the eastern half of the cathedral has been erected. This is all that the means at our disposal would permit. It is estimated that the completion of the building by the addition of the nave and tower will cost another twenty-five thousand pounds, which is the amount already spent on the present portion. Before this can be thought of, there is still much to be done to the incomplete Cathedral of the Diocese of Polynesia in order to make it all worthy of Him whose House it is. Lack of funds has compelled us to leave much of both the exterior and the interior in an unfinished condition. Costs have risen during the time of building, and a destructive hurricane in January, 1952, carried away building material which had to be replaced by the diocese at its own expense. Hence, the plastering and tiling which we had hoped to undertake must wait until the necessary funds accumulate.

The last Sunday in April has been chosen as the day on which the new cathedral is to be consecrated. For more reasons than one the day will be for us in the islands, and, we hope, for many of our friends overseas, a day of great thankfulness and rejoicing.

Ferdinand E. Ruge, Advisor and Friend To St. Albans Boys for Two Decades

BY WILLIAM LISCUM BORDEN

THOSE who have seen teaching only through a student's eyes probably cannot comprehend the motives and incentives that cause a man to spend his life in this profession. It is a commonplace that material income from teaching is low almost to the point of national danger. But the psychic income must be immense, or else so many able men could not persist as teachers. If this psychic income is proportionate to service rendered the young in their chrysalis years, then I know no wealthier and happier man than my life-long teacher and friend, Ferdinand E. Ruge.

Perhaps I should state at once that Mr. Ruge's name does not rhyme with "rouge" or "subterfuge," as one might think upon reading it, but with "Chattanooga" and "Lake Cayuga." He has a strong jaw, dark features, and unusual visage—some of his forebears were obviously Teutons—and when he chooses, as he often does, he can don a fierce, glowering look calculated in itself to discipline any young man whose mind is on bent pins while Mr. Ruge is laboring at the blackboard. But, as the reader must already suspect, this frequent resort to facial terror does not disguise an outgoing nature and at bottom, if I dare say it, a wonderfully sweet nature.

No doubt a hundred Saint Albans boys have made out more successfully in the Army because their experience with Mr. Ruge in the opening days of Fifth Form English steeled them for encounters with a tough and exacting superior officer. No doubt another hundred Saint Albans boys are becoming major business and professional executives, instead of minor executives, because Mr. Ruge personally sees to it that his students indeed start learning how to read and write. (He has long maintained that only a few even among college graduates actually master this art.) No doubt hundreds of Saint Albans boys—perhaps the number is approaching a thousand by now—have come to form more than a compulsory acquaintance with, let us say, Plato or T. S.

Eliot or Clausewitz because Mr. Ruge first helped open their eyes to worlds beyond the boundaries of any preparatory school curriculum. I do not doubt, either, that there exists a connecting link between the inspiration of this man and the inspiration which moves some Saint Albans graduates to enter teaching and the ministry and other careers of service to their fellow men.

Versatile Approaches

Mr. Ruge is a servant in the Christian sense, since his is a life given to helping others; but he is living refutation of the notion that such a servant must be insipid and passive. Years ago I once heard him shout at a smart-aleck boy; once listened to him roar with laughter at a boneheaded recitation (my own); several times watched him break chalk in exasperation trying to put across a point; once or twice saw him combat a smug boy with sarcasm; and time and again sat while he flung out provocative ideas to naive young men who had scarcely ever before known the excitement and the responsibility of testing one idea against another and



Ferdinand Ruge, *NEWS* advisor.

selecting the truer one. If a boy suffers from inflated ego, Mr. Ruge can help cure him with a wisecrack—and by repeatedly forgetting his name. If a boy is lazy, Mr. Ruge can draw upon an arsenal of goads nicely adapted to spurring him on. These range from the rejoinder unexpected to expletives in German, and from the well-timed interrogation and manifestations of mock despair. If a boy is rude to the point of needing shock treatment. Mr. Ruge can be still ruder.

But with an uncommonly retiring boy I have seen him use exceeding gentleness and tact to erode the shyness and build confidence. Often in my own student days I saw him lose all sense of time working patiently with a boy who could not unaided master the lesson. If a student is gifted beyond his fellows, Mr. Ruge takes pains to develop those gifts—through personal counsel and conversation, substitution of advanced reading for the regular assignment, and more refined commentary upon the boy's work. He makes himself the friend of the boy who is dull and the boy who is bright, the boy most interested in sports and the boy most interested in books or religion—or parties. Through the years each has gone to him with problems, knowing that almost any demand upon his energy and his understanding would be welcomed—and knowing too that the problems would likely be lightened by the warmth of his justly famous laugh. (This laugh, I must explain, commences in the guttural region and vibrates upward gathering momentum and power, until it pours forth with maximum reverberation capability.)

Of course, I do not suggest that any teacher can be all things for all boys. Unquestionably some among my own former classmates at Saint Albans benefited more from Mr. Ruge's efforts than others; and doubtless the same is true of his efforts as a teacher today. But I can vouch for the fact that the efforts are indeed expended lavishly upon one and all in the upper forms; and I would guess that Mr. Ruge has been as many things for as many boys as anyone in the United States who follows the vocation of teaching.

News Advisor

Two decades have passed since he took charge of the small basement room in the Lane-Johnston Building that used to serve as editorial offices for the Saint Albans *News*. The school paper has earned so wide a reputation, has been awarded so many journalist prizes, and now occupies so imposing a suite in the Activities Building that its modest and struggling status when Mr. Ruge

first became faculty advisor is hard to summon up. The important point is that Mr. Ruge lifted this publication to its present eminence the hard way—not by himself inserting the sentences here and the headline phrases there that make the difference between mediocrity and quality, but by everlastingly encouraging and helping the boys to work at their own articles and stories and format until from within themselves they had created something superior.

It is manifestly easier for an adult to finish a job himself, particularly when facing a printer's deadline, than to guide and inspire boys until they have fully completed the job. Mr. Ruge's hard-and-fast policy has been that the newest heeler, however tender his age and however faltering his literary style, must be able to recognize the news story assigned him to write as his own words and his own achievement when he reads it in print after publication. By the same token, senior boys on the *News* must be able to recognize the layout and the lead articles, the editorials and the large ads—the "policy decisions"—as reflecting their personal effort when every edition comes out.

I very seriously estimate that this self-denying ordinance which Mr. Ruge imposed upon his own role as faculty advisor may have cost him an extra 1,000 hours of work—which also means 1,000 hours of missed personal life—during each of the twenty years he guided the newspaper. But the time taken to train and to educate and to instill enthusiasm also bore remarkable fruit in each of those years; for the boys about to graduate put out a final edition themselves without faculty counsel—and time after time the annual "all-student" edition measured up in quality to the supervised editions that had gone before. Mr. Ruge would undoubtedly say this proves the supervisor only got in the way and that the boys do better when they rout him from the office.

Far be it from me, however, to imply that Mr. Ruge is a man without vainglory. In his earlier days he was an enthusiastic camper and woodsman; and at one time he worked as a telephone linesman. These experiences are alleged to have included heroic exploits: Walking fifty miles or more in a day, climbing tall mountains in the teeth of sleet and rain, repairing live wires in the dark and amidst acute danger of electrocution. The only available witness to these exploits is Mr. Ruge himself; and I take it for granted that today, as in my own time, he does not hesitate to testify at length.

(Continued on page 39)

College of Preachers Concludes Series Of Conferences on Christian Education

BY THEODORE O. WEDEL, WARDEN

THE College of Preachers, as many members of the Cathedral's larger family know, has, during the past two years modified its traditional disciplines so as to serve the educational cause of the Episcopal Church. Worship life has remained the same, as also the general classroom routine. The college has always devoted forenoon and evening sessions to lectures and discussions on a great variety of themes related to the life of the Church, including pastoral theology. To deal for a time, therefore, with Christian education marked no revolution in the institution's life, though it meant specialization.

A decided change, however, did take place in the disciplines normal for the college in the hours between luncheon and dinner. The preaching of sermons was replaced by group discussions on the educational task of the clergy. Testimony indicates that these educational conferences, dealing as they did with one of the vital areas of the Church's life, have been of real value. Teaching is part of the Church's "ministry of the word"; hence substituting for a time the vocation of the classroom for that of the pulpit did not seem to violate the basic concern of a college devoted to *preaching*.

Our happy collaboration with the National Department of Christian Education had, alas, to end some time. The date has now been set for the college term beginning the week after Easter.

Those familiar with the traditional routines of the college, will, however, note some novelties as we return to "preaching conferences." The afternoons will, to be sure, again be devoted to sermons preached by those attending—sermons which are then subjected to charitable though frank comment in seminar sessions. Five sermons on each afternoon has long been a normal schedule. (Members of the college staff assert at times that they are the most "bepreached" Christians in the land!). There will also be present a visiting lecturer, usually a professor from one of the Church's seminaries. Clergy are more than eager for such theological re-

fresher courses. A classroom has become a welcome discipline after years in the pastoral ministry.

In former days the college found it possible to retain a visiting lecturer throughout the conference week. This has become, however, in recent years when seminaries have become overcrowded and when professors are overburdened, a routine difficult to maintain. We are fortunate now to secure the loan of a busy professional visitor for two days in place of five or six. To fill out the work-schedule of the conference, therefore, the college is falling back upon its own staff. Several of the class sessions will be devoted to the discussion of a theological classic which those attending a conference will be asked to read before they come to Washington. The college will send a copy of the chosen classic to each man accepting an invitation, along with a page or two of study help. For the spring term of 1953 we have chosen for the purpose of this discipline *Witness to the Light*, by Alec Vidler, a volume devoted to the theology of Frederick Denison Maurice. This theologian, living a hundred years ago, is being recognized increasingly by all schools of thought in the Anglican Communion as a prophet ahead of his time, and hence a prophet for our time. His writings are not easy reading. Even under the guidance of Dr. Vidler as interpreter, preparation for a conference will mean hard work. But we hope that the thrill of mastering a classroom assignment, reminiscent of happy seminary days, will be sufficient inducement for those attending to renew their loyalty to scholarship. Not all education has to receive the help of lectures. We need not ignore the invention of the art of printing.

Alongside of sessions set aside for mastering a theological classic, certain other sessions will be devoted to sharing experiences in the area of our pastoral ministry. These—under the guidance of our recently appointed Associate Warden, Dr. Charles R. Stinnette, whose training has fitted him for leadership in this field—are scheduled for several evenings in the week when

(Continued on page 39)

Grace Cathedral, Fr

Completion of Six Historic Chapel of the Nativity

By EMBER

THE Pacific phases of the second great war and the present Korean struggle have been dominant factors behind the multitude of visitors to Grace Cathedral. San Francisco is the principal "Port of Embarkation" on the west coast. The magnificent harbor is alive with transports, "flat tops," destroyers, cruisers, submarines, and an occasional battleship. These ships mean people: not only the men who man them and are moved by them, but parents and wives who throng the piers as sons and husbands come and go between the Korean horror and the peace of home. The tourists, many of them repeating earlier visits to the perpetual coolness of these fourteen hills, unite with the fighting men within the quiet of the cathedral walls. Invariably, those who have come for the second or third time are struck by developments in the structure.

Of course, that is characteristic of any great church in the slow course of its construction. But visitors merely passing by will have seen no change within the decade. Externally the building is the same. The second of the magnificent west-end towers exists only in the architect's drawings, and the three bays—half the length of the nave below the crossing—which will unite the structure with the narthex and the west portal* have yet to be built. Yet the lapse of a decade has been marked by notable additions to the interior. Several

striking Connick windows have been given, seven murals by Jan De Rosen glorify the Chapel of the Nativity and form a magnificent sweep of color down the walls of both the aisles. The choir and the sanctuary have been panelled in carved oak, a bishop's throne, a dean's chair, and stalls for the canons and choristers—all leading up to a handsome temporary altar decorated with Biblical scenes by Mr. De Rosen—now are complete. This work, most of it done since 1947, was accompanied by the laying of the final marble floor of the sanctuary, with the altar steps and platform. One hundred thousand dollars was expended in this undertaking, but only after a prolonged consideration. Should the money be held for the enlargement of the building? Should it be used for the beautification of the interior? That the second choice was taken has met with general satisfaction. A cold, frightening structure has become a thing of comfort and glory. One should add, perhaps, that the De Rosen murals were made possible by separate gifts not included in the \$100,000 gift.

Incidentally, the whole of the existing structure is in use. The Chapel of Grace, on the Gospel side of the choir, is an exquisite bit of work with its fifteenth century altar and reredos. Here the daily Eucharists are

*The west end of the cathedral is in the geographical east; a condition made necessary by the nature of the terrain.

Prayer Book Service at Drake's Bay.

Consecration of Bishop Seabury.



San Francisco—1953

Jan De Rosen Transforms San Francisco and Inspiring Sanctuary

By EMBERT

celebrated, and here most of the marriages are solemnized.

On the opposite side, involving the width of the crossing, is the Nativity Chapel with its De Rosen mural and polychromed reredos holding figures of Dorcas, Lydia, Priscilla, and Phoebe. The crypt, still raw in its concrete and so with none of the attraction that will characterize it in completion, nevertheless is used for overflow congregations and gatherings that cannot be housed elsewhere. In completion it will contain adequate halls and class rooms as well as a columbarium under the choir.

The De Rosen Murals

The Adoration of the Virgin, rising to a height of perhaps twenty feet above the altar in the Chapel of the Nativity, is certainly the most striking of the murals. It is a somewhat stylized Byzantine representation of a French mediaeval legend in which St. Joseph, bringing hot coals to warm the Blessed Mother and the Holy Child, finds them turning to roses in his hands. In the dominating portrayal of the Virgin Mr. De Rosen acknowledges an indebtedness to the Theotokos of Santa Sophia, but all his figures have sprung into vivid life. The Byzantine motif is engulfed in the vitality of a glowing Christian faith.

Spanish Adventurer Meets Fra Junipera Serra.

Despite its extraordinary beauty this painting is less popular than the historical sequence of events portrayed in the six murals which flow down the aisles of the nave. These, done in an emulsion of wax, water, and color against a background of gold leaf, have an amazing three dimensional aspect under certain lights . . . according to the position of the sun in relation to the great windows above the opposite murals. Critics as well as layfolk agree in the opinion that the artist has been extraordinarily successful in uniting his color schemes with those of the cathedral glass. Their great popularity no doubt is due to the inevitable attraction of Anglican and California history. These may best be examined by walking down the aisle on the Epistle side toward the West end, and up the opposite aisle toward the Chapel of Grace.

1. *The Prayer Book Service at Drake's Bay* is rendered extraordinarily colorful by the shining armour of the Admiral, and the white robes of Fletcher the priest, set against the darker greens and browns of the Indians in their native habitat. The masts of the ship rise out of the silver sea in the near distance, close by the spot on the shore where the Memorial Cross now rises.

2. The next scene, *Bishop Kip Preaching* to a group of soldiers, their wives, some trappers, and a handful

(Continued on page 38)

St. Francis and St. Clare.



The Washington Cathedral Chapter

SINCE THE AGE last published biographical sketches of the members of the Cathedral Chapter, seven new members have been elected, bringing the total within one of the maximum allowed by the constitution of the Protestant Episcopal Cathedral Foundation. For some months now these persons have been serving, and already their contributions to the total life of the Cathedral are being felt.

The Hon. R. Henry Norweb of Cleveland, Ohio, was elected in March, 1952, and brings to the deliberations of the Chapter a wide knowledge of national and international affairs gained during 35 years of service as a career officer in the United States foreign service.

Born in England of American parents, Mr. Norweb was educated in this country and graduated from Harvard University in 1916, entering the foreign service in that same year, when he was assigned to the American Embassy in Paris. For a few years in the early twenties he served in the State Department in Washington, but the greater part of his career has been spent abroad. His many and varied posts have taken him to Tokyo; to The Hague as first secretary from 1924-1929; to Santiago, Chile; Mexico City, Mexico; to Bolivia; to the Dominican Republic as ambassador for three years; to Portugal as ambassador in 1943; and to Cuba as ambassador in 1945.

In addition to these duties Mr. Norweb has represented the United States at numerous international conferences, notably those having to do with communications, particularly in the Western Hemisphere. Among others, he was a member of the U. S. delegation to the Inter-American Radio Communications Conference held in Havana in 1935, and served again in 1940 when the second conference was held in Santiago. The following year he was chairman of the U. S. delegation to the Third General Assembly of the Pan-American Institute of Geography and History.

Mr. Norweb's other interests include serving as a member of the Advisory Committee for the Graduate School of Public Administration, Harvard University, and in his home town he is a trustee of Western Reserve

Historical Society and vice president of the Cleveland Council on World Affairs.

He is married and the father of three children, Raymond Henry, Jeanne Katharine, and Albert Holden Norweb.

Virginia Mason Blair

One of the first two women to be elected to the Cathedral Chapter, Virginia Mason Blair, wife of Dr. Montgomery Blair, is one of that rare species, a native Washingtonian. Her father, the late General Charles Field



The Hon. R. Henry Norweb



Mrs. Montgomery Blair

Mason, was a member of the U. S. Army Medical Corps and during the five years the Panama Canal was being built, Mrs. Blair lived in Panama. However, she attended public schools in Washington, including Western High School, and finished her formal education at the Couvent des Dames Americaines in Bruges, Belgium.

For some years previous to her marriage in 1929, Mrs. Blair did secretarial work and was an active member in volunteer organizations, including the Junior League of Washington, of which she was president in 1940-1942. During the war she worked for the American Red Cross as a staff assistant in the Motor Corps; as chairman of Volunteer Special Services in Palm Springs, California, for two years, and in 1944-1945 as coordinator of the arts and skills program at Fort McArthur.

Outstanding among Mrs. Blair's interests has been the work of the Planned Parenthood Association. She was president of the District of Columbia branch from 1946 to 1949; a member of the board of the Planned Parenthood of America from 1949 to 1952; and last year served on the Federation's executive committee.

A member of St. Margaret's Church in Washington, Mrs. Blair has long been closely associated with Washington Cathedral. She was for two years, 1948-1950, chairman of the Washington Committee of the National Cathedral Association, and is presently the first vice president of the Association. She has also served as both leader and worker on the Cathedral's annual campaigns for sustaining and building funds from the Washington metropolitan area. One of her special duties as a Chapter member is to represent the Chapter on the Governing Board of the National Cathedral School for Girls.

Recently, she has devoted a good deal of time to the political campaign, serving as co-chairman of the Citizens for Eisenhower-Nixon Committee in the District, and as vice chairman of the Inauguration Committee.

Mrs. Blair has four daughters, and two granddaughters.

Mabel R. Cook

The other first representative of her sex on the Cathedral Chapter is Miss Mabel R. Cook, executive director of the Young Women's Christian Association of the District of Columbia. Miss Cook attended schools in Washington, including Central High School and the Madiera School. She is a graduate of George Washington University and has done work at Columbia University and the New York School for Social Work.

Following her college days, Miss Cook became director of the teen-age program of the Y.W.C.A. in Washington, continuing this work until she was given a special assignment for the Y.W.C.A. with the World Student Christian Federation in 1932. At this time her headquarters were Hamburg, Germany, and her field included work in Bavaria with headquarters in Munich. When she returned to this country she continued her work with the teen-age group, but assumed special responsibility for experimentation in co-educational group work. This she continued until 1941 when she became the first U.S.O. director in the Washington area, employed by the National Board of the Y.W.C.A.

In 1943 the National U.S.O. asked Miss Cook to be area director for the work of the six agencies involved in the Greater Washington Area, in which there were twenty-six clubs. This meant working with the Jewish Welfare Board, the Salvation Army, the National Catholic Community Service, the Travellers' Aid, the Y.M.C.A., and the Y.W.C.A., as well as supervising leadership education for the Southern Region of U.S.O. Dur-



Miss Mabel R. Cook

ing the war period she was thus responsible for the training of more than 32,000 junior and senior volunteers who worked in the Washington U.S.O. centers.

Following the war Miss Cook returned to the Washington Y.W.C.A. in her present position. She is a member of several professional societies, including the National Association of Professional Workers of the Y.W.C.A., is a member and former president of the Conference of Directors, an organization composed of executives from each community agency in the city, and is on the board of directors of the Federation of Churches. On the Chapter she serves on the Executive Committee and the Monuments and Memorials Committee.

Stephen Palmer Dorsey

Active in parish and diocesan affairs, Stephen P. Dorsey is Deputy Director of the Office of Near Eastern Affairs in the U. S. Department of State, and also finds time to write and to make the beautiful pictures which

are the very core of several of his published works. Among the latter is "Early English Churches in America, 1607-1807, published by the Oxford University Press in the fall of 1952. In addition to numerous professional articles and studies, Mr. Dorsey has authored two other books on historical and architectural subjects similar to his recent one on early churches.

A native of Nebraska, Mr. Dorsey was graduated from Dartmouth College in 1935, having done his major work in American history. He received his Master's degree in the field of investment and financial management from Harvard two years later, and has also studied Near Eastern economic and political problems at the American University in Beirut. Before going to Washington in 1941 with the War Production Board, he was associated with the first Boston corporation as a member of the investment department. In 1943 he became a partner in the firm of Dorsey and Rockwell, industrial economists, in Washington and a year later entered the Department of State, first as Vice Chairman of the Interdepartmental Committee in cooperation with the American Republics in 1944.



Stephen P. Dorsey

Mr. Dorsey is married and the father of two daughters. The family home is in the Georgetown section of Washington and he has been president of the Progressive Citizens Association of Georgetown since 1951, as well as a director of Historic Georgetown, Inc. and the Peabody Library.

Mr. Dorsey's church-related interests include serving on the board of directors of the Episcopal Home for Children, membership on the Building Committee of Washington Cathedral since 1948, membership on the Diocesan Executive Council, and on the Diocesan Committee on Social Relations. For four years he was a vestryman at Christ Church, Georgetown, and he has twice been a delegate to the Diocesan Convention. In the fall of 1952 he was an alternate delegate to General Convention from his diocese.

Nelson T. Hartson

Nelson T. Hartson is senior partner in the law firm of Hogan and Hartson. Born in Spokane, Washington, he received his LL.B. degree from the University of Washington in 1912 and began the practice of law in Seattle in the same year. His law career was interrupted in 1917 when he entered the first O.T.C. unit at the Presidio of San Francisco. He was commissioned 2nd lieutenant and assigned to the A.E.F. in France where he advanced to the rank of captain and adjutant before receiving an honorable discharge in May of 1919. He returned to Seattle and served as corporation counsel of the city from 1919 to 1922 when he moved to Washington, D. C., and accepted appointment as assistant solicitor of the Bureau of Internal Revenue. From 1923 to 1925 he was solicitor for the Bureau, resigning to enter private practice.

Mr. Hartson is a director and a member of the executive committee and general counsel of the Riggs National Bank; general counsel of the D. C. Bankers Association; counsel of the Washington, D. C., Clearing House Association, a trustee of the District of Columbia Public Library, and a member of the Legal Advisory Committee of Civil Defense Planning Program. On the Chapter he has been named to the Monuments and Memorials Committee and the Executive Committee.

His memberships also include the American and the District Bar Association, the Sons of the American Revolution, the Military Order of World Wars, Phi



Nelson T. Hartson

Delta Phi, Sigma Delta Chi, Phi Delta Theta, the National Press Club, and the D. C. Rotary Club.

In 1925 Mr. Hartson married Vera C. Bobbitt. They have no children.

Maurice K. Heartfield

Maurice K. Heartfield, president and director of Melvern Dairies, Inc., was born in Brewster, New York, the son of the Rev. and Mrs. Frank Heartfield. He attended elementary schools there, and in England, going on to Cornell University where he remained until the outbreak of World War I. He joined the U. S. Naval Reserve in April, 1917 and subsequently, after transferring to the Marine Corps as 2nd lieutenant and pilot, served seven months overseas.

His first business experience was gained with the Fidelity and Deposit Company of Baltimore with which he was associated from 1920 until 1924 when he became



M. K. Heartfield

purchasing agent for Southern Dairies in Washington. He resigned from this company as vice president in 1932 and organized Melvern Dairies the following year.

Mr. Heartfield's business associations reflect his predominant interest. He is vice president and director of Melvern Dairies in Norfolk, Va., a director of Delvale Dairies of Baltimore, a director of the International Association of Ice Cream Manufacturers, past president and director of the Southern Association of Ice Cream Manufacturers, treasurer and director of Test Proven Ice Cream Association, and a member of the Board of Directors of Riggs National Bank.

His civic interests are largely concerned with welfare and church work. He is a director of the Washington Society for the Blind, a member of the Governing Board of St. Albans School, a director and former treasurer of the D. C. Society for Crippled Children, a trustee of the Washington Boys' Club, president and director of the Washington Rotary Club, as well as past president and director of the Washington Executives Association, a former director of the Merchants and

Manufacturers Association, and a director of the Better Business Bureau.

In 1923 Mr. Heartfield married Christine Bowie Mac-kall. They have two children, Mrs. Charles K. West, Jr., and Lt. Maurice K. Heartfield, Jr.

The Hon. Luther W. Youngdahl

Luther W. Youngdahl, United States District Judge and former Governor of Minnesota, is the first non-Episcopalian to serve the Cathedral as a member of the Chapter. He was elected in accordance with the March, 1952 amendment to the Constitution and By-Laws stating that "The remaining members of the Chapter shall consist of bishops or priests in good standing, and lay members who shall be well esteemed communicants of the Church—with the provision that devout members of churches which are members of the National Council of Churches of Christ in the United States of America or the World Council of Churches be eligible for mem-

(Continued on page 37)



Judge Luther W. Youngdahl

A Building Stone

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WHEN a friend dies the most enduring tribute you can pay is to place a ten dollar stone in the Cathedral fabric so that his name may be permanently enshrined in the Book of Remembrance and a certificate mailed at once to the bereaved family.

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Benjamin W. Thoron, Treasurer,
Washington Cathedral, Building Continuation Fund
Mount St. Alban, Washington 16, D. C.

Enclosed find my gift of \$_____ for _____ Memorial } Stones to be incorporated into the South
_____ Thanksgiving } Transept of the Cathedral.

(If a personal memorial please fill out Memorial Designation form below.)

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(Address) _____

MEMORIAL DESIGNATION

I desire to enshrine the name and memory of

NAMES YOU SUBMIT
will be inscribed in
BOOKS OF
REMEMBRANCE

(Name) _____

(Name) _____

(Name) _____

A CERTIFICATE

signed by the Bishop of
Washington and the Dean
of the Cathedral will be
sent promptly to anyone
you wish notified.

I wish Certificate sent to:

(Name) _____

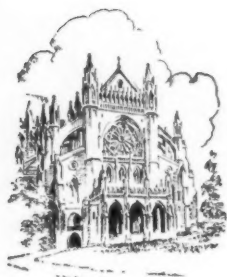
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(Name) _____

(Address) _____



Washington

Cathedral

Chronicles

The Christmas Pageant

Unlike thousands of Christmas pageants presented annually in schools throughout the country, the dramatization of the Christmas prophecies and fulfillment given annually by the pupils of the Cathedral schools remains in the memories of the spectators as the thing which, for most of them, made real and vital the message of the holy season.

Directed by Miss Madeline Hicks of the National Cathedral School for Girls faculty, and Mr. William Savin of the St. Albans faculty, the pageant had a cast of nearly three hundred. Music written last year for the production by Richard W. Dirksen, associate Cathedral organist and choirmaster, was presented by the Cathedral choir boys and the glee clubs of both schools, with Mr. Dirksen directing. The opening of the South Transept made necessary a partial restaging of the production, as did the use of a large platform erected at the foot of the chancel steps in the great crossing. Both added greatly to the mobility and the effectiveness of the staging, and also made the brilliantly costumed and excellently trained actors more visible and more audible than had been possible the previous year.

The beauty and sweep of this Christmas production are remarkable in their own right, even more so when recognized as the work of children and young people. The production attracted the attention of one of Washington's leading drama critics and was favorably noted in his column, a circumstance which, should it serve to attract more persons to the 1953 performance, will demand the building of more bays of the nave to handle the congregation.

* * *

Cathedral Carpenter Dies

William F. Amole, for 26 years the head Cathedral carpenter, died at his home on January 26. The Rt. Rev.

Angus Dun conducted the funeral service in Bethlehem Chapel, assisted by the Rev. W. M. Sharp, rector of St. John's Episcopal Church, Georgetown, and the Rev. George J. Cleaveland, canon librarian.

Mr. Amole was interred in the Cathedral.

A member of the vestry of St. John's Episcopal Church in McLean, Va., for many years, he was also active in the building of St. Mary's Episcopal Church in Arlington, Va., during the 1920's. He was at one time Superintendent of the Federation of Sunday Schools of Arlington County.

In 1951, Mr. Amole was honored by the Cathedral staff in recognition of 25 years of service, and presented gifts from the Cathedral Chapter and the staff. In making the presentation at that anniversary party, Dean Sayre said "He has served the Cathedral for twenty-five years in a profession which the Christian Church looks upon as the most honored of all professions, because our Lord practiced carpentry, and our gift is an expression of appreciation of the efficient and loyal manner in which Mr. Amole has practiced this profession." Mr. Amole retired last October.

* * *

Russian Archbishop's Thanks

Archbishop Vitaly, ruling archbishop of the American-Canadian Diocese of the Russian Orthodox Greek Catholic Church Abroad, Inc., expressed his gratitude to the Cathedral for the privileges accorded members of his church in a letter received recently by Dean Sayre. The Archbishop wrote in part:

"A few years ago a small group of Russian refugees organized St. John the Baptist Orthodox Church in Washington. . . . In coming to this highly coveted free land one of their prime aims was to worship again unrestrained by political bonds. . . . There was no Russian

Orthodox Church of our jurisdiction in Washington . . . however your church generously offered to these Russians in Washington the use of your chapel for services. . . . These people have suffered for years under the Communist regime. Religion in Russia is suppressed, but in America, they are free to worship. With help and kindness such as have been extended by you and your congregation these people will become worthy citizens of this great country."

* * *

Lee-Jackson Memorial

National officers of the United Daughters of the Confederacy, with members of the Lee-Jackson Memorial Committee, met at the Cathedral early in January to discuss the iconography of the stained glass windows which are soon to be placed in the memorial bay, and to confirm plans for the dedication service. The service will be on November 8, a date which falls within the period when the U.D.C. will hold its annual convention in Washington.

Among those present at the meeting were Mrs. Glenn Long, president general of the U.D.C., and Mrs. L. M. Bashinsky, chairman of the Memorial Committee, whose efforts for the past several years have been devoted to making the now structurally complete memorial to the two great Southern generals, a reality.

* * *

Canon Stinnette Lectures

For five years an ever-growing group of laymen has met weekly during the winter season at the Cathedral Library to consider the general topic, "Christianity and Modern Man." Outstanding theologians and leaders in related fields have conducted the courses, which are offered on a subscription basis and require regular attendance and study from members of the group.

The first eight lectures of the second semester are being given by the Rev. Dr. Charles R. Stinnette, Jr., associate warden of the College of Preachers and Cathedral canon, on the subject, "Beyond Anxiety." Of his plans for the series Dr. Stinnette said, "In these lectures I propose to explore the meaning of anxiety for modern man and to set forth its resolution in the Christian community, where in moments of faith and love, man lives beyond anxiety."

Dr. Stinnette holds the first certificate in applied psychiatry granted to a clergyman by the White Institute of Psychiatry in New York City.

Two Staff Members Resign

Marian and George Maynard resigned from the Cathedral staff early in January after years of faithful service. Mr. Maynard, bookkeeper, had been with the Cathedral for twenty years; Marian, who had served as secretary in various offices including the library and the precentor's office, had been on the staff for more than half of that time. She is now secretary in the county attorney's office in Rockville, Maryland, a location far more convenient to the Maynards' new home than was the Cathedral Close.

Shortly before they left for "the country," the Maynards were honored at an informal staff party and presented with an electric chime clock for the mantel of their new home.

* * *

Organ Recital de Luxe

The life of an organist and choirmaster has its good moments. Most organists put in their share of long rehearsals with fidgety choir boys, but the rose is not all thorns. Take Paul Callaway, Cathedral organist and choirmaster, for example. Mr. Callaway was recently invited to play an organ recital. More work? Perhaps. But this time under the best of circumstances. He played in Christ Church, Devonshire, Bermuda, on February 12. The church paid his plane fare to and from, and his expenses during a five day visit to the vacationland.

* * *

Beauvior Program Praised

Making one of her first appearances since her resignation as United States representative on the United Nations Human Rights Commission, Mrs. Franklin D. Roosevelt spoke at Beauvior School late in January to an audience of faculty members of the three Cathedral schools, speaking in praise of Beauvior's pioneering work in teaching world understanding to youngsters from 3 to 9 years of age.

"It is especially wonderful to be here since there are a great many schools that consider it dangerous to teach

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The Cathedral Age

world-mindedness," she said. "They feel that children lose patriotism for our country if we teach them of other lands. To me that seems foolish. Youngsters who learn of other places are better able to recognize the things of value in our own land. Teaching world-mindedness is not going to destroy patriotism, but increase it." Mrs. Roosevelt also stressed the point that it is in our own schools, communities, and colleges that we are painting a picture of what democracy really is.

* * *

"Mass in B minor" Sung

The Washington and Cathedral Choral Societies provided one of the outstanding musical presentations during the busy Inauguration Week when they sang Bach's "Mass in B minor" in the Cathedral on January 18.

More than 3,000 persons filled the nave and transepts, including many who stood to hear the two and a half hour performance of the Mass. Paul Callaway, Cathedral organist and choirmaster, conducted the chorus of more than 200 voices, the orchestra, and soloists.

Paul Hume, *Washington Post* music critic, wrote: "No event in Washington during the week now upon us will equal in profundity, beauty, or spiritual import the performance of Bach's "Mass in B minor" as sung yesterday afternoon in Washington Cathedral. It is no idle repetition of past praise to insist upon the heights to which Paul Callaway and the choruses lifted the hearts and emotions of their listeners yesterday."

The orchestra was made up of forty members of the National Symphony Orchestra, and the vocal soloists were Adele Addison, soprano; Beatrice Krebs, contralto; John Tufts, tenor; and Chester Watson, bass.

* * *

Lenten Series Held

Three nationally known religious leaders and preachers are scheduled for the Lenten season at the Cathedral. On March 8 the Rt. Rev. G. Bromley Oxnam, Methodist bishop, will preach at the 4 p.m. service. The Rev. George M. Docherty, minister of Washington's famed New York Avenue Presbyterian Church, will occupy the pulpit on the following Sunday afternoon, and the third speaker in the series will be the Rev. Dr. Joseph Sizoo, professor of religion at George Washington University, whose former posts have included Washington and New York pastorates, as well as the presidency of the Dutch Reformed Theological Seminary in New Brunswick, New Jersey. The fourth Sunday afternoon service in March is to be all-musical, with the Cathedral choir of

men and boys presenting the "Seven Last Words of Christ."

* * *

Frederick H. Prince Service

Frederick H. Prince, Cathedral benefactor whose death, at the age of 93, occurred in France, was buried next to his wife in the Prince Tomb, early in February, following a brief service conducted by Dean Sayre. The tomb, placed some time after the death of Mrs. Prince in 1949, is situated just outside the entrance to Bethlehem Chapel, in the south crypt aisle of the Cathedral. It is directly below the tomb of his younger son, Norman Prince, in whose memory Mr. Prince gave a large portion of St. John's Chapel. Norman, founder of the Lafayette Escadrille, famous French-American air unit of World War I, died in France in 1916.



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St. Mark's—A Michigan Ministry

(Continued from page 13)

one transept entrance to the other is more than half that distance. It is indeed a thrilling spectacle to observe the procession of St. Mark's full choir as they process toward the antiphonal choir stalls in the chancel, preceded by two crucifers and three banner-bearers. The lancet windows over the high altar depict in medallions Christ as the Alpha and Omega.

St. Mark's does work which might tire two vigorous churches, for she is cathedral to a large diocese, and simultaneously the beloved parish church to a throng of Grand Rapidans, fulfilling both functions capably. She is 116 years old this year, and shows no signs of slacking the pace she has held for many decades. At the present workmen are busy removing the stucco coating from her stone exterior walls, which some of the forefathers so assiduously applied with the intention of improving the appearance of the old church.

There are no Indians roaming the streets of Grand Rapids today, and a pig or a cow has not been seen in the yard of the Cathedral House for many a year, for great office buildings surround the Cathedral Church of St. Mark on all sides. She has changed her approach, for she is no longer a rural church ministering to a few rough Frenchmen and land speculators. One thing, however, has remained unchanged, and that is the continual message of the Gospel of the saving Grace of her Lord Jesus Christ. St. Mark's has "grown up," and her long history has matured her into the poised and dignified seat of the Diocese of Western Michigan.

THE CATHEDRAL CHAIRS

were designed and supplied by us and have been officially designated as the type of chair to be used in this cathedral. Miniature chairs made exactly the same as the adult model pictured above. All types of Sunday School furniture available.

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Ten dollars will place such a chair in the Cathedral immediately.

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I would like to place _____ new chair(s) in
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IN MEMORY OF _____

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IN HONOR OF _____

Make checks payable

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The National Cathedral Association At Work

Enrollment Drive

The 1953 Membership Enrollment Drive has a goal of 2,000 NEW members. As usual, chairmen will be notified of materials available to assist them in this vitally important annual project, and it is hoped that every individual chairman—regional, area, and parish, will make herself personally responsible for the success of the effort. With the opening of the South Transept for worshippers, the Cathedral appears to have grown suddenly and enormously larger. As the building grows, so must the number of its supporters, and if the Association is to show any real progress, it should add 1,000 members, at least, annually. Hence, the goal of 2,000—one-half for growth, one-half to replace members deceased or withdrawn during the year just past.

Easter Monday, April 6, is the official "opening day," and with the annual meeting called for later than usual (May 18, 19, and 20) there is ample time for everyone to reach and surpass the goal set for her region.

Executive Secretary

Mrs. Kevin Keegan of Wickliffe, Ohio, has been appointed executive secretary of the National Cathedral Association, her appointment to become effective May 1. At present Mrs. Keegan, who has been a member of the Northern Ohio committee of N.C.A. for some time, is acquainting herself with some of the Washington office work and making preparations to move to Washington, where she has recently purchased a home in Georgetown. She is a member of St. Paul's Church in East Cleveland, where Dean Sayre was formerly rector.

A few days after Christmas Mrs. George Garrett, chairman of the Washington N.C.A. Committee, entertained members of the committee at tea at her home for the retiring executive secretary, Mrs. Frederick Thompson. Since Mrs. Thompson's departure for her new home, the N.C.A. office work is being carried on by two members of the regular Cathedral staff, Mrs. Ellis Veatch and Miss Della Andersen, who, with the ever-ready assistance of the records department, are handling

plans for the spring enrollment drive and the annual meeting.

Southern Ohio Out Ahead

Early in December Mrs. Montgomery Blair, first vice president of the Association, visited her daughter in Cincinnati, and while there spoke at a tea held in her charming home by the regional chairman for Southern Ohio, Mrs. Perrin March. More than 125 guests, including some N.C.A. members and many non-members, attended and heard Mrs. Blair tell something of the ongoing work of the Cathedral and how the Association's program vitally helps to sustain the Cathedral's life. As a result of members enrolled during or immediately following this meeting, Southern Ohio has reached better than 95% of its total new membership goal for the year, with a current roster including 58 new members.

On the Road to Goal

Two other regions, as shown by the January 1 membership report, are also well on their way towards the goals set for them for this year. The Sustaining and Building Fund drive conducted in the Washington metropolitan area every autumn includes solicitation of National Cathedral Association members. In the city proper, and bringing credit to the Washington N.C.A. Committee, many of whose members are campaign workers, the total new members reported is 197, or 78% of a goal of 250. Two sections of the Region of Northern Virginia, Mrs. Houghton Metcalf, chairman, are also included in the local fund drive: Arlington and Alexandria, and memberships gained in these two sections have brought the region's total of new members to 37, or 52% of its goal of 70.

Western Massachusetts Active

Mrs. John Talbot, assistant regional chairman for Western Massachusetts, spoke at the annual meeting of the diocesan auxiliary on Washington Cathedral and

the work of the National Cathedral Association. Scheduling of the talk was greatly facilitated by the Triennial resolutions recommending the programs and activities of N. C. A. to the women of the Church, particularly Woman's Auxiliaries.

This region is already at work on plans for a spring project, in the form of a county-wide "public auction," which will provide opportunity for very good Cathedral publicity at the time of the spring membership enrollment drive.

BISHOP'S DINNER TO BE MAY 19

The Bishop's annual dinner for delegates to the Annual Meeting of the National Cathedral Association and local friends of the Cathedral will be held on Tuesday evening, May 19, at the Mayflower Hotel. Announcement of the arrangements was made by Mrs. A. S. Monroney, chairman of the Planning Committee in charge of the Annual Meeting schedule.

Speaker at the dinner will be one of the outstanding speakers of the Church, and a long-time friend and supporter of the Cathedral, the Rev. Theodore P. Ferris, rector of Trinity Church, Boston.

Mart in Michigan

The Cathedral Travelling Mart went to Eastern Michigan, Mrs. Frederick C. Ford, regional chairman, early in the winter, for the Diocesan Convention which met at St. Joseph's Church in Detroit. In her report Mrs. Gordon Daugharty, chairman in charge, requested that more small items be included in the Mart for immediate sale, and emphasized the value of the good public relations distribution of the information leaflets could effect. The Michigan group felt that the Mart was successful, and the number of orders taken more than repaid the expenses involved in shipping it to and from Washington.

Dean Visits Texas

In mid-January, at the invitation of the Southeastern Texas Regional Chairman, Mrs. Hiram Salisbury, and her committee, Dean Sayre went to Houston to meet

with N. C. A. members there and to present the story of the Cathedral. Excerpts from his report of the visit follow: "I was met at the airport by the Salisburys, who whisked me right over to the home of my hostess, Mrs. James M. Lykes. There I was greeted by reporters and photographers from the two major Houston papers and was interviewed and 'mugged' for very good articles which appeared the next day. The reporter for one paper was Bill Hobby, graduate of St. Albans and son of the Colonel. That evening, at the home of Mrs. Olaf LaCour Olsen, a dinner was given for me where I met some very charming Houstonians, altogether about twenty.

"The next day I preached at Christ Church Cathedral to an overflow congregation and then went to a big luncheon at a club where I had an opportunity to meet many more persons. Sunday afternoon, from 4 to 5, a reception was given by the local N. C. A. in the parish house of the cathedral. The timing coincided with the registration period for the Diocesan Council (i.e. Convention) just gathering. The meeting gave me an opportunity to address roughly 100 people about Washington Cathedral. . . .

"The next day I went to a fine luncheon given at a club by Mr. Andrew J. Wray for twelve leading local businessmen to whom I spoke and answered their questions about the Cathedral. That afternoon I appeared on television and again spoke about the Cathedral in an interview. Monday evening I attended and was introduced at the large banquet of the Diocesan Council—about 1,000 guests.

"Tuesday morning I was off bright and early for west Texas, where I chased a lion for two days, though I did not get him, and had a fine time camping out along the Rio Grande River.

"All told, I summarize the Texas visit by saying that our N. C. A. there did a fine job and made the very best possible kind of opportunities for me. We can give them a very high mark."



College Refectory Window

(Continued from page 6)

both performing every step from the original design to the final installation. Mrs. LeCompte does most of the line painting, if the window is to have figures. She also does the administrative work in the office, and much of the leading. Her husband does most of the designing and cartooning, selects and cuts most of the glass. They both climb the scaffolding, one outside and one inside, when they install one of their windows.

In the James Jackson Window in the College they have sought to produce a window that derives its beauty from the variety and richness of color, without figures or representation. The window contains 4,000 pieces of glass of about 100 definite shades of color. No two pieces are exactly alike.

In describing the window, Mr. and Mrs. LeCompte shared comments, just as they shared the work of producing it: "The window is an asymetrical arrangement of colors which form a unit. . . . Blooms of color are

divided by other irregular colors the color slowly changes till a minor color deepens and becomes dominant like a fugue, many voices mingling with each other, emerging occasionally to prominence and then receding." All four lancets of the window are different, but each is related to the single effect of the whole window.

The window, which is the largest the LeComptes have made, took a year to complete and two weeks to install. Colored bits of glass fused into the lower parts of the window spell out a quotation by the donor of the College of Preachers, Alexander Smith Cochran. It reads: "If you do not dramatize the message, they will not listen—Alexander Smith Cochran—the donor and benefactor of the College of Preachers."

In the words of the donor of the new window, James Sheldon of New York, it is dedicated "To James Jackson, investment banker, able treasurer of the State of Massachusetts, President of the Massachusetts Red Cross, sportsman, apostle of laughter, adored father of seven, with a genius for laughter."

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Notes from the Editor's Desk

The above-mentioned article of furniture is now established in the small (400 year-round residents) village of Francestown, New Hampshire. Atop it, lending what we hope is a businesslike appearance to its rather bedraggled condition, is the magnificent new Remington typewriter presented to the Editor by members of the Cathedral staff at the staff Christmas party. And from it, at this Valentine's Day writing one can watch the swiftly falling snow which is, according to the local weatherman, about to justify his prediction that last year's storm of this date is to be nearly equalled.

Francestown has no cathedral, the nearest being The Cathedral of the Pines (CATHEDRAL AGE, Summer, 1948) at Rindge, about 25 miles away. But we do have a church, one of the very lovely New England ones, shining white clapboard, with a tall and unusually graceful spire. Erected in the early part of the nineteenth century by a Unitarian congregation, the church has for fourteen years been the center of a small, and very practical ecumenical movement. Like its own membership, that of its next door neighbor, the Congregational Church, was dwindling; so it was decided to unite the two groups under a central council, with members retaining their own denominational affiliations. To these two "classes" of membership, either Unitarian or Congregational, was added a third, known as a community membership and embracing persons of all other faiths. In spite of the fact that this latter group had no voice on the governing council, until the January, 1953 annual meeting voted a change in the by-laws, the system has flourished; the church has been completely and beautifully renovated and redecored at great expense; services are well attended; the Sunday School (which meets in the old Congregational Church building) is growing steadily; and there is a choir of about twenty youngsters.

Leading this successful venture in Christian cooperation is a man whose background certainly fits him for the broadness of viewpoint needed in his present work. He was brought up in the Methodist faith, but became

a Baptist before entering seminary. He is presently minister for the Francestown Church, and of the Congregational Church in the Village six miles away where he makes his home. In addition to his regular preaching here, he conducts a weekly Bible study class and provides the leadership for an adult discussion group every Friday evening, and studies for his Ph. D. degree. So, even though we do look like a sleepy little village, we are not completely out of the world—and what is more, we have two mails a day, which is more than can be said for the Nation's Capital!



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Old St. Peters of Bermuda

(Continued from page 9)

Ancient Furnishings

Inscribed in the church are quaint epitaphs to the kind and faithful family doctor, George Forbes, who attended Lawrence Washington on his visit to Bermuda; to Governor Alured Popple, famed in the history of colonial administration; to Bridger Goodrich, an adventurous young Virginia Loyalist who became a famous privateer; and to members of the Tucker family who helped to arrange the Gunpowder Plot of 1775, when a number of Bermudians spirited away powder stored on the island and shipped it to the American colonists. Names of governors, officers of the garrison, mayors, clergymen, and men who gave their lives in both World Wars are found carved on the historic walls.

In the vestry room of Old St. Peter's is one of the most precious collections of sacred vessels in the Western Hemisphere. The small Charles I chalice and cover sent by the Bermuda Company to Governor Woodhouse in 1625 is the rarest of the collection. The paten and two flagons dating from 1697 were given by King William III. There are also an Adam period christening bowl of 1782, presented by William Browne of Salem, a Massachusetts Loyalist who served as governor of Bermuda from 1782 to 1788; and a Victorian epergne from the Lough family. The silver has almost no alloy and in all the centuries of its use, it has never been necessary to clean it with other than soap and water.

One of the most romantic figures attending Old St. Peter's was Hester Louisa Tucker, daughter of Tudor Tucker, who was married there at the age of sixteen on June 11, 1803 to William, youngest son of Richard and Mary Tucker. Tom Moore, famous Irish poet who lived in Bermuda for a short time in 1804, fell hopelessly in love with her and many of his most passionate odes to Nea were written to her.

"Nea, Tempt me not to love again,
There was a time when love was sweet;
Dear Nea! had I known thee then
Our souls had not been slow to meet!"

"Nea" died on December 2, 1817 and is buried in the family vault in the parish churchyard. Her son, Dr. Richard Tucker, was rector of St. Peter's from 1839 to 1867.

Out in the churchyard, the oldest in Bermuda, may be seen the ancient belfry-tree which has been used for

centuries. Names famous in Bermuda history are carved on gravestones and vaults. One of the most interesting to the visitor from the United States is a tombstone just north of the choir door "In memory of Richard Sutherland Dale, eldest son of Commodore Richard Dale of Philadelphia." He was a midshipman in the U. S. Navy during the War of 1812 and was fatally wounded in an engagement between the U. S. Frigate *President* and a squadron of British ships. Kind Bermudians nursed him but he died. His parents were so grateful for the way in which their son had been treated while a prisoner, that they decided his body should remain in Old St. Peter's churchyard. They had these words added to the inscription: "This stone records the tribute of his parents' gratitude to those inhabitants of St. George's whose generous and tender sympathy prompted the kindest attentions to their son while living and honored him when dead." Each Memorial Day there is a service at his grave in which members of the U. S. Army, Navy, and Marine Corps participate. A wreath of the lovely native passion flowers is laid on his tomb and a Navy bugler sounds "taps." Next to his grave are those of the young wife and infant son of Sir John Beresford, the flag officer of the opposing side.

Beyond the old stone wall is the slaves' graveyard with neatly marked headstones, mute testimony to the affection which often existed between the local families and those who had served them. The graveyard has not been used since 1853.

I paused in the shade of an ancient tree. The air was sweet with the perfume of lilies, petunias, and oleanders blooming in nearby walled gardens. I left the churchyard through the back gate to Church Lane and, turning into Featherbed Alley, heard the old clock in the church tower strike six melodious notes and the high, sweet voice of a choir boy practicing for the Sunday's service.

As the setting sun tints the tower in gold, and the deepening shadows settle about the ancient edifice, one is profoundly conscious of a deep religious power which has moved men to build their churches for eternity.

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The Cathedral Chapter

(Continued from page 26)

bership on the Chapter, in a proportion not to exceed 20 per cent of the lay membership." Judge Youngdahl is a member of the Augustana Lutheran Church.

Born in Minneapolis, Judge Youngdahl attended public schools there and for one year studied at the University of Minnesota, transferring to Gustavus Adolphus College. His studies there were interrupted by World War I and he entered the army as a private, being commissioned lieutenant before the war ended. He returned to college and was graduated in 1919, entering the Minnesota College of Law later in that year and completing his law studies in 1921. For the next three years he was assistant city attorney for Minneapolis, resigning to accept a partnership in a local law firm where he remained in private practice for the ensuing six years.

In 1930 Judge Youngdahl received his first bench appointment, being named municipal judge in Minneapolis. Six years later he became district judge of Hennepin County and in 1942 he was elected to the Minnesota Supreme Court. Four years later he resigned to run for governor and became Minnesota's 27th chief executive in January, 1947, and was twice re-elected. President Truman appointed him to his present position in 1951.

Recognized during his administration as an exponent of programs for more vigorous enforcement of the law, and for improved welfare for minority groups—Indians, the mentally ill, displaced persons, Negroes, underprivileged youth—the governor's personal life provided the background for the legislation he fostered. He is a national director of the Big Brothers' organization; has served on the Boy Scout Court of Honor and various Y.M.C.A. boards; was for several years president of his local Parent-Teacher Association, and was member of the Board of Administration of his former church, Messiah Lutheran of Minneapolis.

Judge Youngdahl is married and the father of three children, Margaret, William, and David.



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Grace Cathedral, San Francisco

(Continued from page 21)

of stolid Indians, in a stockade near Stockton in 1849, is historically luminous but artistically more prosaic. Despite the setting the artist uniquely catches that strange union of physical delicacy and scholarly detachment characteristic of the Bishop as a young man. Thus we move on, in a descending scale of color, to the next mural: a somewhat somber portrayal of the

3. *Consecration of Bishop Seabury* in the bare upper room at Aberdeen. One could wish that the colorful copes and mitres of the "non jurors" had found their way into the room—Seabury's mitre still is preserved at Berkeley. But the black and white of the "magpies" is balanced effectually enough by the scarlet chimere of Seabury, the kilts of the Duke or Argyle, and the even more colorful attire of the layfolk present.

This brings us across the West End to the first of the murals on the Gospel side. These have the dominant source of light behind them; a fact for which Mr. De Rosen has compensated by a most skillful access of color which brings to these paintings an almost scintillating life. One catches the detail with ease, despite the counter pressure of the morning sun; and yet they live under the dank shadow of the California winter fog.

4. *St. Augustine meets King Ethelbert* under the trees at Canterbury. The scene packed with a detail which yet retains in each item a remarkable individuality, is probably as brilliant as the Drake scene and of even greater historical interest to Anglicans. But it is in the next two murals that Rome and her incomparable Franciscans have their fling.

5. *Don Gaspar De Portolá discovers the Bay of Monterey*. Here De Rosen has brought this brilliantly uniformed Spanish adventurer into a meeting with Fra Juníper Serra, monk of the Franciscan Order. This was in the spring of 1770, and the great evangelist of the Indians is about to sing the first Latin Mass to be offered in Northern California. The arrangement of horse, soldiers, and monks about the altar beneath the trees, is at once amazingly colorful and profoundly reverent.

6. *St. Francis and St. Clare* represents the latter's offering of herself and her possessions to "Mother Church." Visitors are invariably halted by the uncanny realism with which the quality of night has been captured, and then moved by the spiritual assessment of the

event's emotion projected on the plaster. One's sense of the "nightness" of the scene predominates, even as the features of the Lady Clare, St. Francis, and the monks are decisively revealed in the light of the torches . . . yet there is no awareness of glare. "Wonder" is the only term which begins to express the feelings of spectators who view this mural from the main alley where it converges with the crossing.

The Future?

The cathedral has so gripped the imagination of the people of the entire area that Bishop Block has high hopes of the extension of the nave to its full length of six bays within the next few years and, perhaps, the completion of the second of the great western towers. Already the people realize the inadequacy of the existing building, large as it is, for the many occasions during which hundreds are turned away.



Children's Chapel

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Ferdinand E. Ruge

(Continued from page 18)

Mr. Ruge comes from a distinguished family, his father having been an Episcopal minister and professor of languages and his brother today being the head of an important industrial concern in Massachusetts. He was educated in Georgia and also at Harvard—which last circumstances brought about his meeting with Miss Louise Baldwin, then an undergraduate at Mount Holyoke and today Mrs. Ruge. They have two handsome and charming children—Richard, aged 11 and a student at Saint Albans, and Elizabeth, aged 8 and a student at the Beauvoir School. It is Mr. Ruge's cherished delusion, I am reliably informed, that Richard and Elizabeth take after him; but all the Saint Albans world knows that they take after Mrs. Ruge. She is, I must add, a talented writer of short stories for young people.

The present year marks a change for Mr. Ruge since—at the request of the Headmaster, Canon Martin—he leaves his task as faculty adviser for the *News* and takes up a fresh burden, that of working with the alumni in behalf of the school. I do not know his new title—probably it is something like "Coordinator of Alumni Relations"—but in these times such work is plainly of a priority nature and Mr. Ruge is close to the minds and hearts of the twenty generations of Albanians he has seen go out into the world. Yet he must painfully miss the fun, the excitement, and the direct opportunity to help bring out the best and most in young boys that always went along with his *News* work.

Those who know Saint Albans know that he has served on the school's Board of Governors since the inception of that body. They know that through many years he has acted for the Headmaster in such administrative matters as correspondence, care of the physical school plant, and supervision of building construction—this over and above his service as *News* faculty adviser. There can be no question that Saint Albans is a different and finer place and that it has been developing different and finer boys because the dedicated man who is the subject of this article is giving his life to the school.

College Concludes Series

(Continued from page 19)

the Common Room invites to fraternal informality.

The worship life of the college will follow mostly traditional lines—Morning Prayers and Eucharist, a pause for noon devotions, Evensong in the Cathedral, and a Compline Service before retiring. The usual morning "meditation" will, however, be modified so as to include an hour or more of Bible study involving the members of the conference themselves. In other words, the conference will be divided into groups, each member, after a period of silent meditation, being asked to comment freely on the assigned passage of Holy Scripture. The group meetings will then be followed by a session of the conference as a whole when, under the leadership of a member of the staff, the chosen biblical passage can receive further corporate attention.

The college thus hopes to return, though with courage to experiment as well as to retain its traditional forms, to helping the Church's ministry in its awesome vocation of preaching the Word of God.

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